Walholic Record,

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

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CATHOLIC PRESS.

Catholic Review Free religion, so called, is a humbug, a delusion and a snare. Its advocates may be very sincere and very smart, but their ablest defence of it is not sufficient to re-duce it from the charge of being an absurdity and an impertmence. In truth, there is no such thing as free religion, unless, indeed, it be freedom from all religion, in which sense, we presume, its advocates gen-erally understand the term. The very expression itself is a solicism—a contradiction in terms. Religion implies binding; re and ligio to bind back, to restrain. ing; re and lajo to bind back, to restrain. The fundamental idea of religion is dependence, restraint. It implies worship of an infinitely perfect Being, and conduct corresponding with the type which that Being prescribes. We are not free to think and to act as we please in religion any more than we are free to act as we please in regard to our social and civil relations. Every man is bound by the principle of reason and common sense, and aiple of reason and common sense, and they are sufficient to teach him the duty and necessity of obeying the laws pre-scribed to him by the State and by the society in which he lives. He is not less bound by the laws of reason and common sense in the spiritual order. Men talk of sense in the spiritual order. Men talk of the tyranny of the Church because she prescribes certain principles to be believed and certain rules of conduct to be prac-tised. Why should it be any more tyranny to believe and do what the Church pre-scribes than to conform to the laws of the State or to the customs of society in which we move? No man is independent of his fellow men. We are all governed of his fellow men. We are all governed by authority in the varying relations we We are all governed sustain in life. Men trust to their lawyers to guide them in matters pertaining to their civil rights; and to their physici-ans, in matters affecting the health of their bodies. That man would be considered as simply insane, or at least a hopeless erank, who should attempt to be indepen-dent, and to guide himself in all the various relations of life; and still more in-sane if he should declare his determination not to believe anything he could not understand, or did not exactly square with his private notions of things. The farmer who refused to believe that the earth

free rengion: Too might as revility or impious piety, or blessed wickedness.

going round the sun, as scientists pretend; because, does he not see it with his own

eyes, and what evidence can be more con-

science, the opinion of the learned or the common consent of mankind? Why

common consent of mankind? Why should be be bound by the universal tra-

ditions of the race, even when every man has the God given right to judge for him-

self in all subjects, human and divine? Free religion? You might as well talk of

The Rev. R. Heber Newton is one of the most eminent of the Protestant Episcopal clergymen of New York, and is pastor of the Anthon Memorial All Souls Church in that city. One are all Souls feet formula to see our Divine Him. The sense of our manifold needs, and the certainty that He can supply them, draw us to His feet, for we know that in the mass we are offering no poor important that the city. the of the Anthon Memorial All Sours Church in that city. On a recent Sunday he preached to his congregation on "Wrong Uses of the Bible." He said that it is not right to set the Scripture in their entirety before all classes and all ages; entirety before all classes and all ages; that it is not right to accept their utterances indiscriminately as the words of God, to quote any saying of any speaker in their pages or any deed of any actor in their histories as expressing to us the mind of God; that it is not right to accept everything recorded therein as true; that it is not right to consult them as a heathen oracle for the determining of our judgments and the decision of our actions; and that it is not yight to go, to them as and that it is not right to go to them, as the pagans went to their auspices for div-inations of the future. In the course of his argument against the indiscriminate reading of the word of God by Protes-tants, he said: "The church of Rome as you know discourages the page of the you know, discourages the use of the Bible by her laity, erring in the other extreme." The cool assurance of that "as you know" almost takes our breath away, for, as we know, the Catholic Church does not discourage the use of the Bible by her laity. A Pope is a more authorative teacher of the doctrines and practices of our Church than Dr. Heber practices of our Church than Dr. Heber Newton is, and one of our Pores, Pius VI, wrote in April, 1778, to Archbishop Martini, of Florence: "At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated among the unlearned to the great destruction of souls, you judge ex-ceedingly well that the faithful should be excited to the reading of the Mole Sain. excited to the reading of the Holy Scrip-tures. For these are the most abundant sources which ought to be left open to every one to draw from them purity errors which are so widely diseminated in these corrupt times." What the Catholic Church condemns, therefore, is not the Church condemns, therefore, is not the frequent study of the Bible by the laity, private and erroneous interpretation of obscure passages—the wresting of "certain things hard to be understood," as St. Peter wrote in his Second Epistle, "by the unlearned and the unstable to their own destruction."

Boston Pilot.

THE Catholic Telegraph of Cincinnati not only proposes to pay the debt of Archbishop Purcell, but to convince the Irish that they ought to leve England for

who did the hardest thing. It also says:—
"If the Irish have been conquered by the English, it is worth while for an Irishman to bear in mind that Ireland was conquered by one of the noblest and bravest nations ever the sun shone on." Bosh Ireland was conquered by a robber nation, numbering six or eight to one. And, ever since, she has been manacled, gagged, tortured, plundered, and derided. England is "brave" with small foes. She is a truckling shameless coward, as all ruffians are, when she has to face her match.

"What do we give up," asks Bishop Ireland, "in abandoning liquor? The pleasure of a momentary excitement. What do we gain by the sacrifice? We dry the tears of wretchedness, we feed the hungry, we raise up our race, we save souls, we honor religion."

Ruffalo Union. PROTESTANT clergymen are often sorely puzzled over the fact that while Catholic churches are crowded three or four times every Sunday morning, winter and sum-mer alike, their own places of worship are ordinarily but sparsely attended at the single, conveniently-timed Sunday morning service. They have long been trying to master "the art and science of making people come to church," but as a rule, with indifferent success. indifferent success. A minister in New Jersey, however, has tried a new experiment and with results thus far most gratifying. A short time since, a few pews contained his congregation; now it packs the whole auditorium. Like Ixion's cloud-tower, it has grown to the sound of music. Short prayers and sermons, and a magnificent choir have done the work. Votaries of the art divine will go almost anywhere to hear good music. If it can be had at church, so much the better, and be had at church, so much the better, and so much less are they out of pocket in gratifying their cultured predilection.

Moreover, the Rev. gentleman abovementioned, has educated the musical taste of his people, and famous oratories are now relished—nay, craved—by those who were erstwhile well content with popular hymptones. But it is still asked. who were erstwhile went content with pop-ular hymn-tunes. But it is still asked— what crowds the Catholic churches?—Not all their choirs are good, not all their priests eloquent. And the earlier Sunday services, who refused to believe that the earth turned round on its own axis, every day, because, in that ease, he knew perfectly well that his neighbor's mill-pond would be emptied of its contents, was an excel-lent specimen of the independent free-thinker. He knows, too, that the sun goes round the earth instead of the earth which the churches are most densely thronged, are conducted entirely without the adjuncts of music or imposing cere-monial. What, then, draws the people?— Ab, no human eloquence, no music were it of the angel-choirs themselves, could attract as does the real presence of Him who said of old, "When I am lifted up, I shall draw all hearts unto myself." Faith draws us to the veritable renewal of the sacrifice of Calvary. The Church sends us thither, to the fulfilment of an act vincing than the evidence of the senses? What does he care for the deductions of essential to the sanctification of the Lord's day. Formulas of prayers we may use according to inclination, sermons we may Formulas of prayers we may use ing is left vague or indeterminate. must assist at it. "Yet it is love rather than fear that fills our churches on the Sunday from early dawn till noon-day. In the words of a pious ruler in the ages of faith, we, too, go to see our Divine Friend, rather than merely to hear about Him. The sense of our manifold needs,

> all that we hold deal—the only all-perfect, all satisfying, and worthy of the Divine Majesty. Freeman's Journal.

fect formula of prayerful words, but an actual sacrifice of adoration, thanksgiving,

expiation and entreaty for ourselves and all that we hold dear—the only sacrifice

MR. SALMI MORSE has "hired his hall" in vain. Infidels and scoffers are not to be delighted with the spectacle of a blasphedelighted with the spectacle of a blasphe-mous theatrical spectacle. The Cruci-fixion and the instruments of Our Lord's Passion are not to be held up in public view for derision. Mayor Edson has promptly refused a license, and Mr. Salmi Morse has applied to the Supreme Gourt for a mandamus to compel the Mayor to issue a license to the premises 129, 141, and 143, West Twenty, third 139, 141 and 143 West Twenty-third street, in New York City. Mr. Salmi Morse will probably be compelled to sell his "properties" to the first travelling his "properties" to the first travelling showman who will buy them; and those conscienceless wretches who expected a saturnalia in Holy Week, when Mr. Morse promised to show the dance of Herodias and the Awful Sacrifice on the same stage, will be disappointed. Let us be thankful that in the city of New York there was enough Christian public opinion to render this outrage impossible. 'nice young Baptist, said by Mr. Morse be a "minister," though not "ordained," and the "comely young Jewess," will be obliged to return to private life; and Mr. Morse will lose the benefit of the advertis ing his vile project has had! That is the unkindest cut of all.

An occasional reading of the Catechism and less attention to the garbled news of the day would be a great benefit to many Catholics. The story of the Congressman who was asked for the "Our Father," but who began the Ten Commandments, is not without many parallels. Misconceptions of Catholic doctrines are not infrequent among Catholics who studied their catechism-in their youth, but who sometimes indulge in controversy with good intentions and little knowledge. The Catechism is a profitable book. As it contains the essence of theology, it can not be too often read or too carefully considered.

Catholic Examiner.

THERE are no snakes that crawl on their bellies in Ireland: but they have in that country a reptilian product known as the

as have all honorable men elsewhere; but he serves the purposes of the brutal offi-cials, deputed to dispense "justice" in Ireland, and after that is pensioned at the "Castle," where he spends the balance of his days in comparative luxury, bought at the price of the blood of his neighbor. These gentry have come to the front very prominently in the past few mouths, and judging by the wholesale hanging at present going on in Ireland, are doubtles very proud of their records. If a success ful revolution should ever occur in Dublin, these mendacious rascals would doubt. In, these mendacions rascals would doubt-less be the first "removed," and possibly their remains would be distributed on the four gates of the city, as that eminent humanitarian Lord Norbury disposed of those of the young patriot whose epitaph has not yet been written. The long suffering Irish, according to English r port, are organizing secret societies to vid the are organizing secret societies to rid the country of "informers." While we can-not approve of this method of reaching them, we submit that desperate cases require desperate remedies, and that nothing but heroic treatment will relieve the unfortunate people of this baleful scourge, more to be dreaded than even the gaunt spectre of famine, which again stalks abroad in the hapless island.

Mr. Mountain Evangelist Barnes has

been pleased to pitch his tent in New York City, where he is at present engaged in exorcising the Prince of the Powers of Darkness, in his own original and free and easy way. He announces that he is prepared to wrestle with the devil in any style at all, and promises to gain at least a majority of the falls. He does not offer to "knock" his satanic Majesty" out in four rounds," but we have not the slightest doubt of his willingness to attempt the same, nevertheless, should any one the same, nevertheless, should any one take the trouble to bring such a match about. We understand that Mr. Barnes' audiences are small but exceedingly select, of their kind.

HALF BOURS WITH THE SAINTS.

Saint Macarins

PERSEVERENCE IN WELL-DOING.—St. Macarius was born in Alexandria, in 306, of poor pagan parents, and only received grace of baptism when he had reached his thirtieth year. Having retired shortly after into the deserts of the Thebaid, then peopled with a multitude of comobites, he learned in their school how to practice the rigors of a penitent life, and lived in the practice thereof to the age of ninety-nine. God permitted the fiend of darkness to put God permitted the fiend of darkness to put the virtue of the saint to a multitude of trials. Discouragement took possession of his soul; the pleasures of the world flashed before his eyes like alluring shadows; the vivacity of his disposition inclined him to frequent outbreaks of impatience; but he knew how to quell the temptation, or to chastise his body whenever he thought he had given way. What is related of his austerities almost surpass belief. Having become a priest, he had the honor to suffer persecution for he had the honor to suffer persecution for the Faith, and to become one of its fervent apostles. The Blessed Saviour appeared to him and conferred on him the

Moral Reflection.—Never let us be cast down or conquered by temptations; let us look upon them as trials which hallow virtue, bearing ever in mind that the Saviour has promised salvation to all who persevere. "He that shall persevere unto the end, he shall be saved."—(Matt.

Saint Genoveva.

IN RETURN FOR EVIL, DO GOOD.—Geneveva was born about 422, at a village in the environs of Paris, called Nanterre. St. Germain, bishop of Auxerre, passed near the spot while Geneveva was as yet a child, discerning her in the midst of the pressing crowd, asked her whether she desired to dedicate herself to God's service, and with his own hands in-God's service, and with ms own hands invested her with the insignia of the religious life. The youthful virgin made such rapid progress in piety, that the inhabitants of the country grew accustomed to regard her as a saint. But later on, their regard her as a saint. homage was converted into scoffing, and they treated her most evident virtues as they treated her most evident virtues as hypocrisy. St. Germain once more came to her aid, and publicly demonstrated the reality of her virtues. At a subsequent period, Genoveva herself afforded the highest proofs thereof by twice saving Paris; on the first occasion by her prayers, when Attila, king of the Huns, at the head of an armed host, was threatening its destruction, and again, by providing the citizens with food, when Merovee, king of the Francs, was besieging it. Genoveva died in 512, and is invoked by Paris as its patron saint.

Moral Reflection.—Never to allow oneself to be discouraged by the ingrati-tude and injustice of men; persecution is the crucible wherein the gold of virtue is refined. "All that will live godly in Christ Jesus, shall suffer persecution."—

Saint Titus.

society, where men are sworn to visit retribution on the heads of the most obnoxious of the oppressors. There is no doubt that the Government of England has as much contempt for this creature as heave all beneated by Corinth St. Titus went to rejoin St. Paul at Troad, a town in Macedonia; he accompanied St. Paul to Rome, returning with bim subsequently, to the East. Then it was, in the year 63, that the great Apostle placed him as bishop, in Crete. Titus did not, however, remain constantly there; for we find him, later on, at Nicolaire. polis and in Dalmatia, ever intent upon spreading a knowledge of the Gospel. It is, however, believed that he returned to is diocese after the martyrdom of St. Paul, remained there for the rest of his days, and died at a very advanced age.

MORAL REFLECTION.-If & it ouchsafed to us to fashion our lives on he apostolic model of St. Titus, let us at least endeavor to reduce to practice th counselgiven him by the great Apostle "In all things show yourself an example of good works; in doctrine, in integrity, in

THE POET PRIEST.

Atheism and Infidelity Tried at the Tribunal of Reason and Common

LECTURE BY REV. ABRAM J. RYAN IN NEW

A very large audience, says the Nev Orleans Morning Star, assembled in Washington Artillery hall. The occasion being a lecture by the Poet-Priest Rev. A. J. Ryan. The subject of the lecture was "Atheism and Infidelity Tried at the Tribunal of Reason and Common Sense. The audience listened to the gifted speake attentively, interrupting him frequently with applause. The following report of the lecture is taken from the Times-Democrat of Wednesday: Father Ryan was in troduced by Capt. A. J. Chalaron and spoke as follows:

It there is an atheist in the house to night, I challenge him here, not only the material atheist, but the scientific atheist —those men who strike at God in the back. They would not insult you or me to our faces. There is something in the arm and the hand that would make an argument which would perhaps unnerve them somewhat. And yet you meet men on the streets who say,

IT IS MY OPINION THERE IS NO GOD Who cares about your opinion? Where did you come from? It is the opinion of

the race that there is a God.
Furthermore, the lecture is given for the benefit of the tomb fund of confeder ate soldiers who died for what they thought was right. In the north, last year Col. Ingersoll was invited to give a decoration address over the Union soldiers' graves—a man that does not believe in God: a man bel'eves in utter annihilation.

The only argument that would prove to that there was no God, is the existence of a consistent, conscientious atheist. That might affect me. This is a common cause for all churches. I salute any man I salute any man in any church who fights for God-no matter what his denomination may be. It

is a common cause.

The first memory of our race is its creator; the second is its sin. Through and God is in it, and that is the grandest all the churches and races there is running a golden thread. People laugh at the passion. gan because he adores sticks and stones, Let him alone. The hunger for God, the thirst for light, was among all the nations. The y looked for him in the heavens, on the earth and among nature. right in the principles, right in the search, but wrong in the result. I know very well that the atheists or infidels, if there be any such in this hall to-night, will

DON'T YOU SEE THAT THE CHRISTIAN WORLD DISAGREES.
That very disagreement is the strongest proof of the principle. Though the Persians, Druids and Romans had many gods

they all began with one.

Can you imagine the unimaginable. I find the idea of God innate in the race? If an atheist were here, I would say to him, "you cannot understand God, and therefore you do not believe in him."
But I would not believe in a God that I could understand because I would then be his equal. God must be incomprehensible. You cannot measure the unanswerable. The stars which are shining over the whole world but reflect the eternal light that is back of them.

Many proofs could be given in regard to God's existence, but it almost looks like insulting an audience in this enlightened century to do so

Picking up a rose-bud, he continued. Why is this red? Now scientists answer me that question? I know what you are going to say-because it absorbs all the colors of the sun and reflects only the red ray. But why is that? Tell me the story

of that. You cannot do it.

If in nature I meet with mysteries, in

as well as human nature proclaims the existence of a God. Do you love or hate what does not exist? I reckon not. And what has ever been loved as much as God? Every one wishes to be happy, but power and fame and wealth do not satisfy

is the infinite every one is looking for. The finite is a negative term, the infinite positive. I do not arraign the moral nature of atheists at all. They can be just as good morally as Christians. I give them all the credit they ought to have. But sometimes are there not moments in your lives when strange hopes will glim-mer along the horizon of your soul? What is the matter? It is God you want, no matter by what name you call Him. It

Furthermore, something exists now, therefore something has always existed. If there ever was a time when there wa nothing, it could not reproduce itself. There must have been something back of nothing to make it into something. Vare produced by the law of generation. WE TALK ABOUT SELF. MADE MEN.

find names enough for Him.

I wonder if there were ever self-born men. I imagine not. There must have been a father to the child; there must have been a father to all creation, and that Father's name is God.

The women of the race are the best people in it. Because a woman was the mother of Christ is reason for it enough. You only meet gentlemen atheists—amateur atheists. The arms of a mother are arguments; the belief in God blazes out of the purity of a mother's white bosom. Take Christ out of the world?

sunshine of human history.

The higher the material civilization of any age, the lower the spiritual condition. The men seem to get along without God at all. Their wives and daughters represent them in church. The strong race is allowing the weakest race to be the strongest arguments in favor of Christ. baps it is not so in New Orleans; I do not live here. Sunday morning comes, the wife gets up and goes to church, the husband stays at home and reads the Times Demo-crat or Picayune. These are his prayer-books. His religion is a cigar and the very comfortable religion.

IF YOU ARE AN ATHEIST, BE IT, BUT DON'T STRIKE GOD IN THE BACK.

Meet the Christians face to face. Of course, you are in the wrong, because you belie your race. Everything stands in line against the atheist. I lean one arm on a pillar in this hemisphere. From altar to altar let the atheist pass. And between these altars what; Not words—words amount to nothing; but sacrifices, crucifixions, ambitions and charities. Now atheist what have you done for the world, where are your hospitals, your asylums? You are afraid of sacrifices; you love your comfort. The men of any religion that love God are willing to die for Him; they give their loves for Him.

You try to destroy, but you can no more reach up to the dome of Heaven, of the temple under which the name God is shining forever and tear it down, than shining forever and tear it down, than you can reach up to the shining star tonight and tear it from the skies. If a little girl were to come up here she would little girl were to come up here she will be a she will were to come up here s

LOURDES.

Liverpool Times, December 22. But what would Lourdes be without it

miracles? They are of incessant occurrence; and, were it not for the terrible history of

Judea, one could but wonder why Europe is not altogether Christian. The day I was at Lourdes a miracle was wrought. As my friend and I were standing by the grotto we suddenly heard hymns of praisbeing sung by many voices. Turning round we saw a man skipping along, and behind him two others bearing the crutches which had been but too necessary to him a few minutes before, and behind these some two thousand people singing the Magnificat. All were going to the grotto to praise Our Lady for this new manifesta tion of her powerful intercession. were told that but two days before six miracles had taken place, including the cure of two blind men and one who was lame. A woman was pointed out to me in the crowd who had been the subject of a marvelous cure after having for nine years been lame. A French lady who lived in Lourdes told me of a miracle of which she was the eye-witness. A poor woman suffered from a terrible cancer on the mouth; she was taken to Lourdes, and my friend saw her taken into the bath still afflicted with this dreadful disease. When she came out it was gone and only a red Indeed when one sees the faith and piety of the people the wonder would be if miracles were not worked. A visit to supernature I meet with even greater mysteries. There is an under nature and an over-nature; the above explains the bath, and whilst he is there all the others When I speak about God, I lean back on for him. The day I had the happiness to six centuries. In denying him, you belie the memory of the race, the traditions of there were thousands praying for the cure the race, the ideas of the race.

THE VERY WORD ATHEIST IMPLIES THE strange did such fervent prayers of the Good Example.—St. Titus, the disciple of St. Paul, and one of the first-fruits of the great Apostle's victories, accompanied him through his evangelical companied him through his evangelical behavior with him his toils and some with the ment of moral illegitimacy on their minds and hearts. These are the men that deny Inst that they ought to love England for her conquest and tyranny. It says it "finformer." This despicable thing crawls "was not an English Pope who said the hardest things, well-deserved of the Irish." That may be; but it was an English Pope hardest though the secret That may be; but it was an English Pope hardest though the secret The wanderings, sharing with him his toils and hearts. These are the men that deny and like the Jews of old, will not believe. One of these, an eminent wandering the wanderings, sharing with him his toils and hearts. These are the men that deny them. I say to Ingersoll, do you comprehend yourself? You do not. Neither do in the fifty-first year of the Christian era, I. I deny you. You are a nonentity, the wandering wanderings sharing with him his toils and hearts. These are the men that deny them. I say to Ingersoll, do you comprehend yourself? You do not. Neither do in the fifty-first year of the Christian era, I. I deny you. You are a nonentity, the water. The ignorant peasants of

and therefore you can't vote. All nature France know better than those great men what that property is

Mothers in American Novels.

In reading the stories, long and short, which have appeared in The Century dur-ing the past year, I have been struck by one point of similarity in them all, and that is the colorless characters and subor-dinate positions assigned to the mothers. And upon reflection I think this has become a marked characteristic of American fiction. I recall numberless novels, the heroines of which are bright, intelligent heroines of wmen are origin, and good girls, the common American type, on good terms with their fathers, whom they genterms with the fathers are of all orts, but the mothers only vary in being sorts, but the mothers only vary in being garrulous or silent; they are all essentially commonplace, doing the housework, without influence in the family, domineered over by the daughters, and treated with good-natured contempt by their husbands. Is this a true picture of American life? If so, what becomes of all the vivacious, intelligent girls? If marriage deprives them of the graces of girlhood, and arrests the development of its nobler qualities of maturity, they would be wise to remain unmarried. But I do not think it a true picture Certainly it is not true of the women of the Southwest. I know many women of the Southwest. I know many noble, intelligent women, of middle age, mothers of grown daughters, on whom mothers of grown daughters, on whom their influence is very apparent. They take no very active part in society, for they have no time, being strongly disposed to keep the burden of household labor from their daughters. This is not surpris-ing when one remembers that they must know from experience that in this servant-less land there is little region from downstiless land there is little reiief from domestic drudgery after marriage. What American girls, with the liberty allowed them, might become without the wise, conservative influence of the mothers I dread to contemplate. Nor is the American girl as black as she is painted. Though she generally thinks she is as good a judge of "what is what" as any one, she has an unbounded love and reverence for her mother, and often yields, out of respect to her, to ominione which she considers old facilities. opinions which she considers old fashioned or pradish. Though the position of the mother must be an inconspicuous one, her influence is the strongest in the world. American novelists should depict Ameri can mothers as most of them are: intelligent, devoted, self-sacrificing—From Home and Society, in the December Cen-

German Catholics.

We wish that we could think that the pirit of the German Catholics was con-agious, and that a little of their earnestness, of their energetic activity, and, above all, of their readiness to sink their differences, could be imparted to their o religionists in France, where a pious luggishness and bickering about princely pretenders have brought it to pass that in a Catholic land the wholegovernment is openly hostile to Catholicity. The great Catholic Congress held at Frankfort has passed off in a way which was worthy of the men who Minister, M. de Pressense, who seems to have been present at some of the meetings, has given his countrymen an enthusiasti has given his countrymen an enthusiastic account of the passionate earnestness he witnessed. He noticed especially that there, far more than in France, laymen take the lead, and declares that no one who had heard the speches at Frank-fort, and has seen the way in which they were received, could could that German Catholicity had entered into and formed part of the national life. He was struck, too, by the fact that the land of Dollinger and the Old Catholics opposition to the Vatican accrees seems to have died away, and he attributes the unity he witnessed to the Kulturkampf. If this be true it is but another instance of the sweet uses o

Favors From the Sacred Heart.

During the year just ended we have Daring the year just ended we have recorded, as in preceding years, the graces monthly sent to us and asked for by the clients of the Sacred Heart of Jesus, and have thanked in their name the Sacred Heart of Jesus as well as the members of the Apostleship of Prayer. In publishing these graces we have left them substantially such as they were sent to us by correspondents, and although we have abridged and classified them, not one have we omitted To read the summary of these countless graces cannot fail to excite the confidence of devout clients of the Sacred Heart and favored by the reception of graces asked for, whilst these latter may that if the graces sought after were not accorded it was either because it was better for them not to receive them or because others would prove more peneficial. The most Sacred Heart of Jesus is never asked in vain especially for all that concerns the interests of our souls, for this is its mis sion: 'I came to give life to men."

The total number of graces specified in the letters of acknowledgment during the past year, 1882, amounts to 5,415 to which probably a still larger number must be added of those acknowledged but not specified. Among those particularly mentioned there are 57 conversions attended by happy deaths, or simply happy deaths; the conversion to the faith of 6 families and of 33 individuals; 106 reformations and of 35 individuals; for reformations of life; 4,986 spiritual graces and other favors; 85 successful undertakings or resources obtained, and 142 recoveries of health. Thanks be ever more to the loying Heart of Jesus.—Messenger of the

Life's Voyage.

How quickly speed the days and years, Laden with sorrows, joys and tears. Bearing us over sunny waves, or where angry billow foams and raves; Calmly, smoothly we sail to-day, To-morrow—naught but dread dismay; Yet, sailing on a treacherous sea, We're onward borne to eternity.

Why grieve we then for the ills of life,

And so throughout this life of ours, When clouds arise and tempest lowers, We must prepare with nervous hand To save the bark that else may strand; The feeble bark of earthly hopes And trust once strong, that vainly copes With sorrow's blast and storms of fate, And calls for help ere yet too late.

We must through depths of blackest night When moon and stars have hid their light

When safely anchored in the port, No longer tossed in the wind's mad sport, We'll then look back on trials past, With light upon our spirits east; With sou is made free from every taint, With sour studies of the work and faint, We'll see with vision clear and bright What God now hides from mortal sight.

TRUE TO TRUST.

THE STORY OF A PORTRAIT.

CHAPTER VIII. The happy party returned again in the afternoon to the Manor to assist at prayers. As they approached the house, Lady Margaret met and congratulated them, which, with true delicacy of feeling, she had re-frained from doing in the morning, well knowing that souls impressed by the pres-ence of their Creator, and still absorbed in

heavenly and solemn thoughts, are ever

neavenly and solemn thoughts, are ever desirous to be left in silence. What need have they of the words of creatures when God Himself speaks to their hearts? Some days later Winifred Barnby had an interview with Dame Casterman, in longer perform any of her accustomed services for them. She then which she announced that she could no services for them. She then, with the hope of changing the heart of the old woman, ventured to remark that the way in which her sons gained their livelihood was far from justifiable; that they were, n truth, answerable for all deaths in vessels of which they caused the wreck; but she only drew on herself such a torrent of abuse, that she retired, though resolved to

pray for the conversion of those of whom she had formerly been the accomplice. Another year passed over; one of peace and happiness to Dame Barnby and family. By her own industry, and that of Catherine and Ruth, they were enabled to live with more comfort than they had therto done. Winifred entertained great fears that

her son, when he grew up, would renew friendship with the Castermans, and be-come a wrecker like his father, if he remained at Penzance. She confided her anxiety to Lady Margaret; and some time after, Sir Reginald arranged with the Cap-tain of a Waterford ship, with whom he was acquainted, to take the lad into his service. The captain was a Catholic, and as he was frequently the means of conveying priests to Ireland, he was desirous that all his crew should be Catholics likewise, for the treachery of one might ruin all; and he therefore willingly consented to take
Maw, who started on his new career, half
sorrowful of leaving his mother and sisters, the friends and scenes of his childhood, yet rejoicing at the prospect before
him of a life on the sea full of adventure
and danger. Repeath all there was a linand danger. Beneath all, there was a lingoring hope that some fortunate event would bring back the ship to Penzance before long: but that was not its usual and he feared that many a year would elapse ere his mother once more clasped her in his arms.

For two years Father Ralph had exercised his religious functions with comparative security to himself and those with whom he lived, though from time to time distributed by sudden wish. Form the disturbed by sudden visits from the commissioner, which, however, to his great disappointment, always proved fruitless

asappointment, always proved fruitless. Stephen Casterman was no less discouraged than the commissioner, for, with all his efforts, he altogether failed in discovering whether priests were harbored at the Manor.

Casterman was about to answer "No," then the Jew, in a low voice said to

"Pause a bit, friend; it may be of us to you; all Papists in that house."

O, well I would not mind being security for you," said the wrecker, turning to Harkwright. "But are you a Papist?"

Consumption Cure.

Consumption Cure.

W Dr. R. V. Pierce: Dear Sir—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out.

ELIZABETH THORNTON. Montongo, Ark.

man. For a moment he hesitated and stammered, and then ended by avowing

his religion.
"Tell me, now," continued Casterman; "does your master harbor priests?"
"I cannot say; indeed, I cannot speak

"You must," said Stephen firmly, as he placed himself against the door.

Harkwright for a moment remained silent, a violent war seeming to rage within his breast. "Shall I betray my master!" at length he exclaimed. "It

mear the dead oak; you know the spot?"
"Very well," replied Casterman. "Tomorrow I will be security for you, if you

morrow I will be security for you, if you tell me all I want to-night."
Harkwright left the house.
"Ah!" said Isaac with great satisfaction.
"we have been two years working for nothing; but now we have the secret."
"I have worked two years, but truly I know not what you have done, save sit quietly at home," replied his gloomy companion.

ompanion.
"Never mind, Master Casterman; you will reap the fruits thereof."

After some bargaining over their goods the two parted. Anxiously did Casterman await the appointed hour, when he was to meet his new acquaintance on the moors meet his new acquaintance on the moors
—those same moors before pictured in
bright sunshine, but now dreary and desolate; such they would appear on a stormy November night. It was about ten o'clock when, amidst the darkness, a figure might en noticed advancing slowly and cautiously across the plain towards a spot where an ancient oak, that had long since ceased to put forth leaves, stretched its blanched arms to the heavens, seeming in the surrounding gloom like some gaunt

Certainly it was not pleasure that at such a time had brought that lone individual to a place like this; nor, as was apparent from his manner, had any good parent from his manner, had any good purpose called him out; for there is in one who is doing a duty, however dis-agreeable it may be, a certain steadiness of earing, and a firmness of step, which were wanting in him of whom we speak. At times he crept rather than walked along; then again he would hurry forward, as if desirous of flying from his own thoughts; more than once he looked anx iously behind him, as if he feared that he was pursued; several times he stopped altogether, and gazed around. At last he me! You owned yourself a Papist and a robber; and it to the scene; and the timid visitor few back with terror, as the form of a ll man, who had been leaning against e ivy which mantled the trunk of the reached the old oak. The moon piercing through the broken clouds, now lent her light to the scene; and the timid visitor tall man, who had been leaning against the ivy which mantled the trunk of the ree so that he seemed to form part of it,

now stood erect before him.
"What is the matter? What is it thou rearest?" said the figure, whom Hark-wright now recognized as the man whom he had promised to meet.
"I did not think you were there," he

nurmured.
"I have been waiting this last quarter of an hour. But let us begin," said Casterman. "What is your name, and what in-

mation can you give me?" 'My name is Andrew Harkwright," was "My name is Andrew Harkwright," was the reply. "But," and he spoke with hes-itation and with some tremor in his voice, "Are you a priest-hunter?" "Heed not what I am. At the Jew's to-

day you promised to tell me all that I wanted to know. Now answer; does your

master harbor priests?"
"He is a Catholic, and he has a priest in his house. If you will wait a month, you you may be able to have them both The unhappy man had finished speak-

ing, and had crouched back, shuddering against the thick ivy, as a sudden gust shrieked ominously through the branches Long did the inmates of Dame Barnby's cottage stand on the beach watching the vessel as it glided from the shore; and from their sad hearts rose a fervent prayor for the safety of the sailor-boy. Often during that day of Maw's departure their eyes wandered towards that dark speck on the ocean, each time more distant, which carried on it one so dear to them. mation in order to frustrate the plans for

"It is strange indeed," he said, after a "It is strange indeed, he said, after a long pause, "that a man should give up his friends so willingly; doubtless some strong reason pushed him thereunto. How comes it, that one in so good a position as you are should want to borrow money from a Jew, and should be in such morey from a Jew, and should be in such morey pood, that you will even betray urgent need that you will even betray your master to obtain it? I must know all. Speak?"

agod than the commissioner, for, with all his efforts, he altogether failed in discovering whether priests were harbored at the Manor.

One day, on arriving at the Jew's, he was not a little surprised at seeing a man, whom he at once recognized as Andrew Harkwright, standing and conversing with Isaae.

"Very glad to see you, Master Casterman," said the latter.

"O, you have someone with you," must do whatsoever I command. Tell me therefore your story; until I know all

"Very glad to see you, Master Casterman," said the latter.
"O, you have someone with you," muttered Stephen, who stood at the door, half inclined to turn back.
"No, no; come in," cried the Jew, "and shut the door after you; the wind doth blow the fire out."

There was certainly not much fire in There was a catholic and on his death.

the hearth to be extinguished; but Casterinan did as he was desired.

"Now," said Isaac, pointing towards

father was a Catholic, and on his deathbed he feared that I, his only child, would be brought up a Protestant by his relations, who were all of that which the control of the property of the control o bed he leared that I, his only child, would be brought up a Protestant by his rela-tions, who were all of that religion. My master promised him that he would take me as a servant into his own house, and "Now," said Isaac, pointing towards Harkwright, "that man is a servant at the Manor-house. He wants to borrow a little money from me; but I never lend without security, and he has none who will be security for him. Will you?" Casterman was about to answer "No." tions, who were all of that religion. My master promised him that he would take me as a servant into his own house, and see that I was properly instructed in my faith; and he said that, unless by my bad faith; and he said that, unless by my bad conduct I forced him to part with me, I should always have a home in his house: should always have a home in his house and he has kept his promise well-a good kind master has he been to me.

"And is that your reason for betraying him?" inquired Casterman scornfully. "But never mind, go on."

Andrew could not continue. The re-

mark of his new acquaintance struck him with remorse. Was this, indeed, the rewith remorse. Was this, indeed, the re-turn he ought to make to his master for all his bounties? Scenes of the past rose before his mind, and the howling of the wind seemed to his troubled imagination

The "Golden Bloom of Youth"

The servant, too, had recognized Casterman. For a moment he hesitated and
stammered, and then ended by avowing
his religion.

"Tell me, now," continued Casterman;
"does your master harbor priests?"

"Ike the voice of his departed father reproaching him. He fell back against the
tree and covered his face with his hands.
"O that I had not betrayed my poor
master! What will become of me! What master! What will become of me! What strange sounds do I hear here! this is a fearful place!"

fearful place!"

Casterman stood looking at the false coward with a mingled expression of astonishment, pity, and contempt, He thoroughly despised the weak timorous character of his victim.
"Come," he said "I wish you would go on with what you were saying."

"Well, the truth is I am in sore distress.

must be," he added in an undertone; and then turning to Casterman, he went on in a trembling voice:

"Naught can I tell you now, nor in this place; I am too much afraid. But meet me to-night at ten o'clock, on the moors, the dead oak; you know the spot?"

A year ago, some cousins of mine came to dwell in Penzance. We became great friends, we spent much money, and they persuaded me to lend them various sums. At length, finding that I had no more money of my own, I took some of my money of my own, I took some of my master's. My cousins then induced me to take more; and the end of it is, I have robbed to so large an amount that Sir Reginald cannot fail to discover it soon. One day, after the commissioner had searched the Manor, my cousins said that the best thing that could happen for me would be that my master should be taken for harboring priests, because then no one would ever know anything about the money, and they hinted that I might also get a great many valuables out of the onfusion which would naturally follow his arrest. I thought I might from the Jew money enough to replace what had been taken. Then it was that I met you. I suppose you are a priest-hunter. It was thus I came to the resolution of betraying my master, that I might so save myself; and I have done

> A few minutes' silence ensued, when Andrew with a sudden start inquired:
> "Will my master be put to death for harboring a priest?"
> "I know not," repliedCasterman coldly.

"But have you anything more to tell me? How am I to make sure of the priest being there when the commissioner comes?
If you have not any more to say I shall go home, for it is late."

"O do not go yet! I wish I had not beoken to you, and that I had not betrayed my master. What shall I do? If I told Sir Reginald, perhaps he might for-

"Hark ye to my words," said Casterman ernly. "If I had lived under your mas-r's roof, and had eaten his bread for to you if you likewise turn traitor

"I understand all too well that I have "I understand all too well that I have done a wicked and a foolish act, and that there is no remedy for it. But do not, I beg of you, say a word of these matters, and I too will be silent."

"You are safe as long as you keep your part of the bargain," replied Stephen.

It was finally agreed between the two to wait for the execution of their plans until Christmas was about 1 ntil Christmas-eve, when there would be Andrew said, a mass in the middle of th night. Casterman was, on the previous day, to inform the commissioner; and a little after midnight to lead him and his men to a back-door of the Manor, where, knocking three times, the traitor

would give them admittance.

The men then parted; Casterman returning to Ty-an-dour, inwardly rejoicing at his good fortune in meeting with who was so serviceable to him Harkwright retracing his steps homeward, his conscience bitterly reproaching him, and haunted by the anguish, terror and despair which accompany any evil deed.
TO BE CONTINUED.

The Noble Land.

The South has had a plethora of handsome compliments from great men, and even Charles Dickens, on his first faultfinding tour, could find no worse to say took gratis, did not show him the inside of his negro houses.

Earl Beaconsfield said, in Lothair, that

the only people on earth comparable to the English squires and titled lend-owners were the landed gentry of the South. Much as the South has changed by the destruction of her patriarchal system of labor and the infusion of blood foreign to her traditions, still there is much of the old life and a slow return to the old ways and ideas. We are not of those who wel-come the factory and the manufacturing population as God-sends; and the small towns and plantations will always be the best part of the South. Not the richest t in morality, physical beauty and manly and womanly perfections, far the best. Even now, the young man who does his courting on a plantation, avoids the second-hand airs that are a season old in

New York and Paris.
In speaking of the South, Oscar Wilde produced Patrick Henry, Thomas Jefferson, George Washington and Jefferson Davis. Besides its great men, I admire in the South the wonderful beauty of its vegetation. I have seen no forests in Europe more wonderful, no flowers more exquisite in perfume or in color. It is worth while to come over here merely to see the magnolia in full blossom. It should be—the South—the home of art in America, because it possesses the most he very physique of the people in the outh is far finer than that in the North,

****He who is ready to buy up his enemies will never want a supply of them.' It is cheaper to buy a true friend in Kidney-Wort who will drive away those miser able enemies, a torpid liver, constipation able used nine bottles and am wonderfully slieved. I am now able to ride out.

ELIZABETH THORNTON, Montongo, Ark.

ELIZABETH THORNTON, Montongo, Ark.

A NEW YEAR'S STORY.

What the Fidelity of a Hungry Boy Accomplished.

"Very good sermon we had this morning, and what a noble face that priest has!" "You will see him this evening. He is down from Scotland for the holidays, and

always passes that season with me."

A group of gentlemen were gathered in the handsome library of a handsome London dwelling, the property of Mr. James Dering, who had last spoken, in answer to the remark of his friend George Hawdon; they were all celebrating New Year's under that roof where a kindly welcome was a foregone conclusion. Der-ing was a wealthy young fellow, favored alike by fortune and by nature; he was leaning on the mantlepiece at his ease, looking at his friends as if the sight of

happy faces was a thing of beauty and a joy for ever to him.

"That priest, Father Silcott," he resumed, "is as noble as he looks, every inch; perhaps I should not say so as—" "'God bless you, merry gentlemen, Let nothing you dismay. Remember Christ Our Saviour Was named this New Year's Day!''

So sang a shrill childish voice immediately under the window of the great house, and one or two of the group glancing out beheld a forlorn boy, singing in the snow; his bare feet blue with the cold, his little hands swollen, the big flakes of feathery white settled on his ragged clothes, whilst beside him waited a hungry-eyed dog look ing at the door, as if in hopes of its opening to admit waifs and strays.

"Poor little article," said Hawdon with

"The English is a great, a benevolent, a philanthropic nation," said the American gentleman with the brown face and hands nd hair, who had come over a la Washington Irving to study the Saxon at

But general attention was directed to Mr. Dering, who was looking out, and into whose eyes had come a wonderful softness, into whose face had rushed a sud-den bright color. He remained gazing at the boy for some moments, then he left the room, and they next beheld him out in the snow talking to the little waif; then the took the child's frozen hand in his own, and led him indoors, the dog following at a respectful distance.

"Dering does do the oddest things."

"He has a weakness for boys who sing in the streets; I have noticed it before."
"Very likely you have, Hawdon," came Mr. Dering's voice, "a fellow-feeling makes us wondrous kind, and as I was once in that situation myself—"
"In what situation?"

"Singing in the street, barefooted and

"Singing in the street, barelooted and ragged."
"You, Dering? What nonsense!"
"I didn't find it so; if you like to hear the story I will tell it to you."
"Oh, by all means," and the American gentieman produced his note-book.
You know, by repute, at least (he went on) my late grandfather, John Dering. He had one son, my father, whom he held in very tightly, and was severe with, on most points, particularly religwith, on most points, particularly religious points; he himself was a staunch Promanner; his religion, as Mary Stuart said, manner; his religion, as Mary Stuart said, consisted of cursing the Pope and praying consisted of cursing the name of for the Queen, and hating the name of Catholic. However, his son was more liberal minded, and having one or two liberal minded, and having one or two Catholic acquaintances, he soon saw that they were less black than they were they were less black than they were painted, in point of faith. The end crowns the work, it is said; and he ended by losing his heart to a young Catholic lady, through whom he began to examine into the mysteries of religion, to be overawed by the solemn majesty of the Queen of Ages, the Church founded on a rock, and he was received into her fold; later on he married the young lady, and all this un-

Well, he waited. And he found himself on that blessed Christmas Day, with church bells ringing to remind men of peace and good-will, with happiness and joy in men's hearts, and kindly greetings on the lips, he found himself an outcast and a beggar, with an angry father's face before his eyes, with bitter reproaches and stinging sarcasms in his ears, and the information that if he choose to abide by efore his eyes, with other reproduces and tinging sarcasms in his ears, and the in-ormation that if he choose to abide by And then he went

disown him entirely.

I need not say that Paul Dering refused

this poor little fellow was satunch and this poor little fellow was satunch and the poor little fellow was statench and the poor little fellow was some statench and the poor little fe

to desert his faith, as he preferred the Master of the Vineyard.

He returned with these tidings to his young wife, who was as absolutely de-pendent on him as he had been upon his pendent on him as he had been upon his father, who had educated him as a gentleman, the heir to a large fortune, and had never taught him the use of his hands. Her relatives were not wealthy, and my father after a vain struggle in London left it for America, in which refugium peccatorum I was born.

For some years my father and mother.

Said the lady, who looked startled, confused, all things save angry.

"Not I!" he said, flinging back his estand the thing, I don't believe in it; but I would not tempt a child to forsake his faith, and a faith so full of beauty as the Catholic faith is."

I remained in this quiet home for some In speaking of the South, Oscar Wilde remarked to a reporter: "It is impossible not to think nobly of a country that has produced Patrick Henry, Thomas Jefferson, George Washington and Jefferson after a vain struggle in London left it for

America, because it possesses the most perfect surroundings; and now that it is myself—only to find that her relatives had perfect surroundings; and now that it is in year. Only to find that her relatives had long ago deserted the city, and that she is a delicate woman left penniles and friendless to the mercies of the world. arts, in whose cause I will spend my your in pleading, will spring up among you. The South has produced the best poet of America—Edgar Allen Poe; and with all it was left to starve or die, to the fate of a street-arab. My mother had taught the product of the preaction of the pr America—Edgar Allen Poe; and with an its splendid traditions, it would be impossible not to believe that she will continue me the pious practice of repeating frequently during the day St. Francis Xav. ier's motto, "Show thyself a mother;" and

Swindlers Abroad.

If any one has represented that we are

I can assure you it was frequently on my herited. Erne set about doing good at

that I was singing at my grandfather's door; all that I did know was that I was

cold and hungry.
Suddenly the great door opened, and there stepped forth one whom to my eyes seemed a young prince, and as I think seemed a young prince, and as I think now, the handsomest youth the sun ever shone on, with bright blue eyes as clear as the sky on a July morning. He stood for some moments listening to me, and then he came to me, and asked if I was cold, if I were hungry, ending by holding out his hand and leading me indoors into a room that seemed to me like a fairy colace; then he rang a hell and in an impalace; then he rang a bell and in an imperious way ordered dinner. The servant stared like one petrified on beholding the ragamuffin who shivered beside the young gentleman; then muttered about Mr. Erne always doing as he pleased,

and so I was served with the first good food I had tasted for many a week.

There I am quietly dining in my rags, my young gentleman as quietly regarding me, when in walks a very haughty white-

haired personage.
"Erne are you quite mad?" he demanded. "What the deuce do you mean? Get out of my sight you young—"

Here Mr. Erne went to him, and stop ped his angry words, pleading my cause successfully as I knew by the softened

"Well, well, but you might have se "Well, well, but you might have sent him into the kitchen. "My boy," he said very pompously to me, "you should be very grateful to this young gentleman. Do you go to Sunday school?"
"No, sir, I don't."

"Do you go to any church at all?"
"I am a Catholic, sir."
The gentleman held up his hands in corror and Mr. Erne interposed as he had

done before.
"Never mind your religion. What is your name?"

"James Dering," I replied.
The two looked at each other with light start: then the young man asked me where were my parents, and out came my whole story, ending with a burst of tears.
"Uncle," said Mr. Erne, getting quite
white, "that child is your son's and God
Himself has sent him here."
"Nothing of the kind, Erne: the whole

story is an imposition; I don't believe word of it." "Inquire into it," said the young man,
"and look here, uncle, let the child stop

here."
"No, I will not. If he is not an impostor he is a Papist. It is as bad."

The young man looked at me, smiled in a curious way, and then touched his

ncle's arm. "He has your eyes," he said, "there's no imposition here, uncle; poor little mite."
"Well! for goodness' sake, get his face washed," said the old gentleman, irritably, and that being done, he cross-examined me sharply.

I suppose he did make inquiries; I have

only a recollection of answering a great many questions and seeing a good many strange faces, and at last I was recognized as the merchant's grandchild.

Then came the storm. I had to choose

as my father had to do, between giving up my religion, or returning to the old starvation; I remember that I repeated "Monstrate esse matrem—show thyself a mother to me," very often during those days, until the final crash, when the old gentleman declared that he would have nother tleman declared that he would have noth-

tleman declared that he would have nothing to do with me.

Erne was standing by, looking into my eyes, and when I answered, through my sobs, "Mother told me always to be true to my faith, and I'd rather die than give to my have teached out his hand to me

lieved, the sacred influences of the time would soften a father's heart towards an you'll never enter it again, Erne. I am "If you leave my house in that manner, well, he waited. And he found him-

And then he went down on his knee should enter that house; his father would at her side, and told her the whole story. And then he went down on his knees

"You'll be one yourself, I am afraid." said the lady, who looked startled, con-

I remained in this quiet home for some

weeks; and found that my hero's mother supported herself and family by teaching music, whilst he, with the dauntless courage peculiar to him, set about getting employment at once, and gave no glance backward at the luxury he had given up for my poor sake.

I had been in his care six months, when my grandfather died; he had never altered

will, and his property passed to Erne : my father of course had been long disin-On the Water as well as on the Land.

How is it possible to prevent a good thing from being known, is the question now agitating some few individuals in the Dominion. Therefore larger numbers although not sufferers from Rheumatic troubles are of the opinion of If any one has represented that we are in any way interested in any bogus bitters or stuff with the word "Hops" in their name, cheating honest folks, or that we will pay any of their bills or debts, they are frauds and swindlers, and the victims should punish them. We deal in and pay only the bills for the genuine Hop Bitters, the purest and best medicine on earth.

Hop Bitters Manufacturing Co.

Capt. Barry of Kingston, owner of several lake vessels, and himself sailing master of one, who says: "I, too, have been cured of the rheumatism by St. Jacobs Oil, the Great German Remedy; and I know of several others beside myself who have been cured of that dreadful ailment in the same manner; it is known upon the water just as well as on the land, and is considered an invaluable remedy everywhere."

Don't Die in the house. "Rough Rats." Clears out rats, mice, flies, roacl bed-bugs. 15c.

lips during those weary weeks of misery.

One day, the day before the Feast of the Circumcision, a small child in tatters, barefooted and half-starved, might have been seen singing carols before this very house.

That child was myself, but I did not know that I was singing at my grandfathar's that I was singing at my grandfathar's the start of the content of the start of the start of the start of the content of the start of t

he himself—on the eve of entering the Society of Jesus.
"There is no resisting the grace of God," he said to me, "and your own hand so wed the seeds. You first taught me to say, 'Monstrate esse matrem,' and Mary has heard

my prayer."
"Do you know what he did before giving up the world? He made over to me the whole of the Dering property, saying that it had been my father's by right, and now was mine. I was present when he took the vows; many a time his generous hand has been raised in benediction at ove me the child he saved, the man who owes all

to him.
"Mr. Dering's voice shook a little; he turned aside for a moment; then he re-sumed—"You heard him speak this morning, my friends; you thought him noble ere you knew his story; what say you now? Is he not a hero?"

And now I have explained my interest in the waifs of the street, remembering my own dark childhood, remembering also that whatsoever is done unto the least of these, is done unto Christ, as He Himself hath told us.

Christmas Day.

This is the season of larger love towards Christ, and of larger love towards one another. It is the season of large love towards Christ not only for the causes touched before, but also (and springing from one of the most beautiful of our social habits) because this is His birthday, and therefore to-day shall He be honored as He was never honored during the now departing year. But especially, almost proverbially, is it the season of larger love for one another. And therefore shall we all give ourselves up completely shail we all give ourselves up completely to the genial, cheerful, loving spirit which presides over Christmas day. Even our honorable cares—most of us are sure to have them—shall be cast aside. The Bridegroom himself is with us now; when He is gone we shall go back to our sack-cloth and ashes. To-day, at all events, we shall at least be Christian. For to-day at all events we shall in our mildness, and gentleness, and sweetness, liken ourselves to Him "who," as the glorious old writer puts it, "who was the first true gentleman that ever trod the earth." Sitting then by His crib at Bethlehem we shall all catch up some little portion of that vast unmeasured tenderness which our Eldest Brother owns. No vulgar anger, no un-Christian hate, no vain contempt of others, no haughty executions. haughty assertion of self, no cruel want of pity, no bitter want of charity can find a place in our hearts to-day. The Hour and the Man forbid it. For down through the eighteen hundred and seventy years, sweet and plaintive across the snow to us the old familiar story of the Divine Child who so suffered for us all. And, while that story is stirring in our hearts, we are all as brothers once more, all con-cerned for the family honor, all concerned for the family support, all following the example of our Eldest Brother, where we can, relieving misery, and where we can, preventing sin. And so, for one day at all events do the unbelievers round about us witness a reproduction of glorious Christianity which amazed unbelievers of pagan times. For to-day at all events, are our lives re-echoing the angel's song around the shepherds, "Glory be to God on high, on earth peace, and

The Knight and the Pilgrim,

In a magnificent castle, all trace Ages, the Church founded on a rock, and he was received into her fold; later on he married the young lady, and all this unmarried the young lady, and all this unknown to his father, who was, at the time, travelling in the South of France. When he returned, my father still kept the secret, knowing old Dering's bigotry and hot temper, and he resolved to keep it until Christmas morning, when, he believed, the sacred influences of the time. It you leave my house in that manner. In a magnificent castle, all trace which has long since disappeared, there once lived a rich and powerful knight. He spent large sums of money in adorning his luxurious abode, but did very little to relieve the wants of the poor. One pight a piloring stopped at the castle gate "Permit me, Sir Knight, to propose three questions, and then I will take my de-

parture as you command."
"Well, let me hear them," answered the

knight.
"Who inhabited this castle before you?" "My father."
"Who had it before him?"

"My grandfather."
"And who is to live here after you?"
"My son, if God wills."
"Now," said the pilgrim, "if each of you lives here only for a certain time, and then has to make room for a new occuthen has to make room for a new or pant, your castle is indeed an inn, and pant, your castle is indeed an inn, and those dwelling in it are only guests. Therefore, do not spend so much time and money in beautifying a place where you can remain only for a brief period; rather do something for the benefit of the party of the proof and you will thus acquire an every poor, and you will thus acquire an ever-

poor, and you will thus acquire an ever-lasting abode in paradise."

The knight was touched and converted by these words. He provided the pilgrim with comfortable quarters for the night, and was ever afterwards kind and charitable to the needy .-- Ave Maria.

The wonders of modern chemistry re apparent in the beautiful Diamond Dyes. All kinds and colors of Ink can be Dyes. All kinds a made from them.

PLEASURESOFSCIENCE—A scientist claims to have discovered a kind of wasp that dosen't sting. He must have had a heap of fun experimenting before he found it. LIKE ALL STERLING REMEDIES, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure deserves a fair trial. It would be absurd to suppose that this or any other medicine of kindred nature could produce instantaneous effects. For the thorough removal of Chronic Dyspepsia, Constipa-tion, Liver Complaint, and other ailments to which it is adapted, its use should be continued some time, even after the chief symptoms are relieved. That it then effects complete cures is a fact established by ample and respectable evidence. Sold by Harkness & Co., Druggists, Dundas

"I'll make you dance," cried an irate mother, pursuing her erring son, slipper in hand. "Then," remarked the juvenile, "we shall have a bawl."

DON'T DIE in the house. "Rough on

JAN. 19, 1883

A Glad New Year.

Sing soft and low, with tender tone,
A requiem for the years yone by,
With rains that beat, and winds that most
We'll join in mournful melody;
Chant to the wintry blast that raves
So wildly over hill and plain,
Weep for to night, from out their graves
Old joys come crowding back again.

Pile high the fire—keep out the cold; Lay on the board your testive cheer; Make mirth and music as of old. To welcome in the good New Year, The Old Year's brow was often stern. And harsh his lessons—as we know; But oh! we have so much to learn, And wisdom often comes with woe!

Where are the forms that used to sit Beside us in the firelight's blaze?
Where is their langh, their merry wit,
Their noble worth which sought no pra
Gone! Yet their bresence seems to come
And blage with us round the hearth:
They fit about us in our home,
And share our sadness—and our mirth,

Oh, what a wealth of bliss was ours Oh, what a wealth of bliss was ours
In those lost days, so quickly fied!
What fragrance dwelt within those flowers
Which seem so scentless now and dead!
What blessed moments. cast away
In spendthrift waste, we might have
stored!
What gentle memories for to-day
Might have been ours!—a golden hoard!

Yain sighs o'er joys departed now!
We'll grieve no more for vanished days,
But forward press, with tranquil brow,
And still our thankful song shall raise!
Glad that so far our task is done,
That rest comes nearer and more near!
That son beyond the translent sun,
We're sure to find a glad New Year!

MODERN RELIGIOUS SKEPTICISM.

Bishop Ryan's Eloquent Discourse on Some of its Causes. Western Watchman.

CONTINUED. Again, how often do we see it asserted, and no doubt the assertion has produced skepticism in our minds, that the immor-tality of the soul was not recognized in the Jewish Scriptures, that their rewards and punishments were all temporal, and that othing of the future state was revealed in the old law. Lord Bolingbroke and Voltaire confine their observations to the time previous to the Babylonian captivity, and assert that the Jews learned the doctrine of the immortality of the soul from

the Persians during their captivity. But it is plain that BOTH ASSERTIONS ARE FALSE—
Both the assertion that there is no evid ence of the doctrine before the captivity, and the assertion that there is no evidence of the immortality of the soul in the Jewish Scriptures. Solomon said, "Before the silver cord be broken and the golden fillet shrink back, and the pitcher be crushed at the fountain and the wheel broken at the cistern and the dust go to the earth from whence it came, and the spirit go to the God who gave it." And Isaiah describes the descent of the King of Babylon when the princes of nations that were con-demned to that place of suffering rose from their thrones of infamy and received him and said, "Behold, thou are wounded as we are. Behold thou are made like unto us. Thy pride is brought down to hell." How can we understand it but on hell." the doctrine of the immortality of the soul that Samuel should have appeared to Saul? How can we understand the words of Daniel the prophet, conspicuous among the young captives, when he says in the 12th chapter of his prophecy, "And many of those that sleep in the dust of the earth shall awake, some unto life everlast.

earth shall awake, some unto the everlasting and others unto reproach," or as the Protestant version has it, "some to shame and everlasting contempt." Here from Daniel is the resurrection, the immortality of the soul, the everlasting doom, the everlasting reward, "and those that in-struct many unto justice shall shine as stars for all eternity." Voltaire, ventur-ing the mad assertion that the doctrine of the immortality of the soul was not found in the book of Job, had his attention called to the magnificent words: "For I believe that my Redeemer liveth, and that on the last day I shall rise from the earth and shall be clothed with my skin and in own eyes I shall behold him and not another's." When confronted with these words the wily infidel endeavored to evade

their force bysaying that

JOB SPOKE of his recovery from sickness and leprosy, because he had lost his flesh, and that he should regain his flesh, but Job speaks of being clothed again in his skin. And Job being clothed again in his skin. And Job indeed lost much, for he says in one place, "My flesh being consumed, my bones have adhered to my skin, and there is nothing left but the lips to my teeth." Satan had robbed Job of everything. But Voltaire, if his interpretation be true, would have robbed him of the last thing that remained, and supposed that he was denuded even of his skin, because the Patriarch says: "On the last day, when I shall rise out of On the last day, when I shall rise out of the earth, I shall be clothed with my skin, and in my flesh I shall see God." Ob, the credulity of infidelity! These be thy gods, O Infidelity! And this talented, healthing, but size! And brilliant, but wicked man was a specimen of the infidels and a leader of his day. There are such things as honest infidels men who never knew the truth, who had no opportunity of knowing the truth, who be loval to the main idea they know. may be loyal to the main idea they know.

I can imagine the possibility of such a thing as that. But a man like Voltaire, who had been a Catholic and well instructed, a man who, when he thought he was dying, sent for the priest and went to confession and received the sacraments of the church and made a recantation of his errors—and in this act I believe he was honest, he had no motive for hypocrisy on the confines of eternity—can not be excused. He was attempting to take back his own revilings, stifling his own pride, and my experience is that the last thing that God robs a poor Catholic of is his faith; and wicked as he may be, and doubt as he may do, God in his mercy leaves it to him, in the hope that it may be the means of saving him from eterna

but his infidel followers would no permit it-they regretted his previou weakness, and HE DIED UNRECONCILED.

To the church he reviled, and God only knows his eternal destiny. But the man that called Jesus Christ the Infamous On and hed in his soul when he did it, fo he knew he was not infamous—the ma-who was not honest, and who had all th

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Western Watchman. CONTINUED.

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THE THIRD CAUSE, leaves it to him, in the hope that it may separation from that God who once he adored and loved, and hoped in for eternal union with him. But afterward Voltaire relapsed into his errors, and it is said on some good authority that when he was really dying he desired again to receive a but his infidel followers would not weakness, and

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malice of Judas without having his re-morse—the man whose natural character is infinitely beneath that of the traitor of Jesus Christ, who in the la hung himself, and wished that the distance between heaven and earth would be the distance between him and the holy, tender Being that he betrayed—that class of in-fidels to which Voltaire belonged are described by St. Jude, the apostle, when he says of the Agnostics of his day, as may be said of the Catholic Agnostics of our day:
"But these men blaspheme what things they know not, and what things soever they naturally know, in these they are corrupted. * * Clouds without water which are carried about by winds; trees of the autumn unfruitful, twice dead plucked up by the roots; raging waves of the sea foaming out their own confusion, wandering stars to whom the storm of darkness is reserved for ever. These are murmurers full of

complaints, walking according to their own desires, admiring persons for gain sake." Of such men God, through the prophet Isaias says: "I will make the pride of infidels to cease."

I have thus endeavored to show you, my down the impact of the pride of skepticism of the present day. But some one may say to me, "Are Catholics so wonderfully learned in their religion? ought to have a most numerous brood amongst Catholics. They are ignorant, and yet they are very firm believers and their faith sometimes seems to be in proportion to their ignorance? Catholics have another mode of ascertaining religious truth than those outside the church. They have accepted a teaching church.

They say that God They say that God

LEFT SOMEONE ON THIS HARTH

To teach them that if they were without a teacher they should be skepties; that they would listen to this learned man and to that eloquent man to-day and believe as he does, and to morrow listen to another and believe with him; but they have accepted a teaching church, and though they should be instructed in the dogmas of their church as far as their education would permit, yet a religion must be for all men, for those who have opportunities of instruction as well as those who have not, for the lowest as well as the highest, for the rude as well as the philosophic, and therefore they accept this teaching, and their position is very different from that of those who do not recognize a teacher left by God—a man who can teach them without the possibility of giving them poison for food or falsehood

And this brings me to the second cause of religious skepticism in the present days I confess it is not without reluctance that time has come when all believers in Christianity ought to stand together as far as possible for their common Christianity against their common foes. Therefore Behold thou are made like they should leave untouched as far as possible those points on which they disagree, Again, we are indebted to Protestants for many noble defenses of the Christian religion, for men like Paley and Bishop Butler and many others, and the great scriptural scholars amongst them, especi the young captives, when he says in the larguage. But I should not be honestly many of those that sleep in the dust of the earth shall awake, some unto life everlasting and others unto repreach?" or as the life in the property of the size of the state that the rejection of church authoring and others unto reproach," or as the ity in the religious revolution of the six Protestant version has it, "some to shame and everlasting contempt." Here from Daniel is the resurrection, the immortality of private interpretation of Scriptures inthe right of rejection of of the soul, the everlasting doom, the everlasting reward, "and those that instruct many unto justice shall shine as stars for all eternity." Voltaire, venturing the mad assertion that the doctrine of may be Scriptures to direct him, there

own eyes I shall behold him and not another's." When confronted with these words the wily infidel endeavored to evade that is final, whose decision, whether right or wrong intrinsically, is yet final, and unity follows. But in legislating for the intellect itself, in deciding for me what I am to believe when I am in doubt, be not an unerring one, the doubt remains. If that decision can be wrong, I can still be right, though I oppose it. Hence, it seems to me, the logical necessity of a Supreme Court in spirituals, to decide and end disputes unerring for the intellect itself. I may say, "I believe I can obey the court, as I obey the Supreme Court of the State, even though I feel the Supreme Court is wrong and unjust to me, but I cannot believe on a decision which I feel may be itself erroneous. I think, on examination without pursuing the subject further, you will agree with me that an unerring tribunal for skepti cism is involved as a necessary thing, and that it was this right of judging the Scrip tures for oneself and not receiving author itative interpretation that led to skepti-I can imagine the possibility of such a thing as that. But a man like Voltaire, who had been a Catholic and well instructed, a man who, when he thought he It will never do for me to say, "Well, you n and received the sacraments of question is about the Scriptures themselves. The question is as to their truth and their meaning. The law cannot decide a law. I cannot get my final interand neither can the Scriptures themselves. self-interpreted, lead to anything in many minds, and on the average I may say most minds, than skepticism, if there

not an unerring final tribunal to decide As it seems to me, of the religious skepticism of this day is the Puritanical train ing in religion of our children. not peculiar to any church. It is more entirely exempt from it. The good and pious sisters in their convents are not exempt from it. There is too much of prepermit it-they regretted his previous judice and too much of Sunday-school sometimes. Religion is rendered unamiable to the child, and what is the effect? To the church he reviled, and God only It is, that afterwards, when the young But the man | man, who had always associated with re ligion and truth, who knows no piety but

destined to damnation. He be man who renders religion itself unamiable, and reople begin to think that if his life is the inspiration of religion, then the religion that inspired it cannot be true, or, at least, it is very doubtful whether it is true. The order of the religion that is present than man, when the woman of the nineteenth century will speak her opinions as this woman speaks whom Max Muller quotes on page 478 of "THE ORIGIN OF REASON:" man who renders religion itself unamiis true. Teach the young child that religion is of God, and that God is the God of the beautiful, that He is the God that inspired the joy that leaps in his young heart. Teach him that He is a God who loves little children, who made the flowers and stars and everything in creation; the God who, incarnate, went to the feast at Cana, in Galilee, and gave those who were there the means to enjoy it a little longer; that He is the incarnate being who feasted with publicans and sinners, and by His condescension won them; that Christ loved little children, threw His arms dear friends, that ignorance and not around them, told them to come to Him, knowledge is the cause of much of the and said that of such was the kingdom of heaven. Let this be your view of religion, which is the true one; religion which is If notthat starched formality, that deep gloom ignorance be the parent of skepticism, it ought to have a most numerous brood amongst Catholics. They are ignorant, everything that is beautiful in your nature: which is joyous to the senses, and which is of God, that God who made the human heart to be glad. This is the true view, and the Christian view of religion, and this is the view the young ought to have of it, and then they will persevere, then they will rejoice. They will be glad except when they approach the haunts of sin, and then they will think it is mean for us, it is contemptible for us to offend the God whose sun we enjoy, who clothe us, who feeds us, who gives us gladness and happiness upon this earth, and we can have joy enough without sin.

THE FOURTH CAUSE

Of the skepticism of to-day and of every age is the war between conscience and the sophistries of passion. Man lives in warfare. Passion is always contending with conscience and conscience with passion. If a man follows the dictates of passion, dictates of conscience, passion allures him.
To follow conscience requires restraint.
Man does not naturally love to do so, and then the tempter whispers, "Perhaps this restraint of conscience is not wellfounded; perhaps these truths that terrify you are not truths at all, or only half truths Reject them, or, at least, doubt them. And as you doubt about them the tempter doubt, that it is not necessary that the truths should be absolutely rejected, but who desires the truth of God, if there l truths should be absolutely rejected, but only that their force be weakened. Pascal makes the remark that if the axioms of mathematics imposed moral obligations men would doubt them, and that is a fact. Things are doubted that are as clear as the axioms of mathematics, in a certain sense, such as the clearness of faith in the Catholic heart, for the Catholic's assurance of truth is as real as the axioms of mathematics. It is because the truths of religion impose obligations that are unpleasant upon the conscience that men are tempted in doubt. Whoever comes and mocks them, whoever comes and disclaims against them, of course he is welcome; much more than he who comes to enforce them. Why? Because he is the liberator of passion from the thraldom of con-science. We accept his words just as Eve listened to Satan, Eve wanted to eat the apple; her natural tendency was toward it. Satan's arguments were very the immortality of the soul was not found in the book of Job, had his attention called to the magnificent words: "For I believe that my Redeemer liveth, and that on the last day I shall rise from the earth on the last day I shall rise from the earth on the last day I shall rise from the earth on the last day I shall rise from the earth on the last day I shall rise from the earth of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private interpretation, and their teachings come also within the domain of private int strong, stronger than those of her God. satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, or half satisfy, a man in the industrial satisfy, and the flowers are seen no more, and the beautiful rivers that flow toward the ocean are viewed no satisfy and the satisfactory and the satisfactory and the satisfactory are seen in the massless into the thicket, and the flowers are seen no more, and the beautiful rivers that flow toward the ocean are viewed no satisfactory and the satisfactory are satisfactory and the satisfactory and especially are the two passions of impurity and pride. These passions blind impurity and they have made more skepall the agnosticism of the nineteenth century. Pre-eminently does this seem to be now to be regarded not as a vice at all, but as something highly respectable, something that people are rejoicing to be charged And, above all, the pride of intel-The pride of intellect! What The pride of intellect, that has with LED US ASTRAY IN THE PAST;

> trust in the little affairs of every day life, but must go and consult some one else before we risk a little money; that intellect which wisely and reasonably we distrust somewhat because of our past experience with it; that intellect we enthrone and we call God before it. We summon Him to come before this tribunal and answer to its charges. That pride of intellect that caused the fall of the first archangel, and the fall of Adam, and has caused from the beginning until now the fall of so many glorious spirits, those who were once holy servants of God. Pride, that blinds the scul even more than impu rity, and lasts longer, is one of the causes of the skepticism and of the immorality of the present day. It has another disadvantage. It is shared in more by women. Formerly, to a great extent, infidelity was confined to man, but now women desire to be the equal of man in intellect and everything else, and she, too, has become tainted with this skepticism and infidelity. A talented writer in one of the English reviews—the "Nineteenth Century," I think—herself a woman, and a Christian, writing on the subject of agnosticism amongst women, laments its spread among the women of England. These women think it strong and intellectual to deny the truths of religion, but woe to society when its women become agnostics! Woe to society when the safe-guards that sentinel their purity and moral duty are stricken down! Woe to society when the barriers are removed which protect their love, which purify and continue to purify their hearts. Max Muller in his Origin of Reason gives the opinion of one of these lady philosophers who had learned to emulate man in his infidelity, who had lost her faith through her pride, and, with her faith, her reverence for all those beautiful things which faith surrounded

That pride of intellect which we will

of home, gives up entirely the practices of religion, and tries to doubt the truths he has heard and to get rid of the causes of the old systems that disturb him, or, if he perseveres in the right way, he is one of those dark, gloomy people who seem to be perpetually in a straight jacket, and who look at the loving portion of humanity as though they were necessarily predestined to damnation. He becomes a comes a | created naturally purer and better in many

"THE ORIGIN OF REASON:"
"Enjoyment is good, and frenzy and love are good, but hatred also. Hatred answers well when we can not love. Wealth is good because it can be changed into enjoyment. Power is good because it satisfies our pride. Truth is good as long as it gives us pleasure, but good is lying also, gives us pleasure, but good is lying also, and perjury, hypocrisy, trickery, flattery, if they secure us any advantage. Faithfulness is good as long as it pays, but treason is good also if it fetches a higher price. Marriage is good as long as it makes us happy, but good also is adultery for every one who is tired of marriage or who happens to fall in love with a married person. Fraud is good—theft robbers. person. Fraud is good—theft, robberv and murder, if they lead to wealth and person. enjoyment. Life is good as long as it is a riddle; good is suicide, also, after the rid-dle has been guessed. But, as every enjoyment culminates in our being deceived ad tired, and as the last pleasure vanishes with the last illusion, he only would seem to be truly wise who draws the last con clusion of all science; i. e., who takes prus sic acid, and that without delay."

THE LEGITIMATE RESULT.
This is the legitimate result of the principle that we are not born but for our pleasure, and as pleasure is the end of man, whatever stands between him and his god is evil, and whatever brings him pleasure and good is good, and crime is good, because it helps him to the end of existence, the end being the foundation of all. How terrible, my dear friends, would be the result of these false principles when they are acted out. Men, look to your wives and daughters, and their reading and their agnosticism, and their skepticism and their infidelity. If you think it eminently respectable to reject revelation, see well to your wives and your daughters. or the result will be that appalling result foreshadowed in this perfectly logica passage from a philosopher who ignores things supernatural and the immortality of the soul, and who has confounded all

real distinction between good and evil.

Now, before I close, having endervore o show you some of the causes of the religious skepticism of the nineteenth cer tury, I wish to give to you a few words or what I consider remedies for these cause truth of God, who feels the religio nearing the shores of eternity-and w are all nearing them, and know not he near we are-to such a one I would say, "Purify your beart first. If you are in pure or proud, conquer your impurity and your pride with the amount for light you possess. God requires not an impossibility of you. You may say: 'But my doubts are intellectual.' Yes, but the intellect and heart have a deeper sympa-thy than you think." Religious truth belongs both to the intellect and the heart. "Blessed are the pure in heart." says Jesus Christ, "for they shall see God," and the sed are the impure in heart, for they shall not see God.

"If you do the will of my Father," says Jesus Christ in another place, "you will know of this doctrine if it be of God." Singular mode of knowing truth, by sim-

man sees things differently. The birds begin to sing again with the rising orient, to sing praises to Him who feeds them, and the flowers again appear in their beauty, and send up the incense of their perfume to God, and all that is glorious nature is now visible to the eve on which THE LIGHT OF HEAVEN IS SHED

The great sea with its ships appears, the mountains in their glory, and all the works of God, with heaven's golden sunshine streaming above and around them all. Purify the heart, and things will appear differently to the inclination. Remember "via crucis via lucis "the way of the cross is the way of light As we overcome the passions we give the intellect light, and He who hanged upon the cross was the light of the world, the the cross was the light of the world, the light of light, and he who followeth Him walketh not in darkness. Ucold snowy paths of purity climb if you would ascend the mountain where the soul may commune with its God. There is no other way for lost

innocence to regain its virtue.

And, as on the Alpine heights, when the traveller meets the mist on the mountain, cipices, and possibly the loud cataract, and is in the midst of danger, only enlightened by the flash of lightening that comes but for a moment and leaves him in denser darkness than before, he needs a guide that can grasp his hand, that he may feel secure: so on these mountains where v seek out the truth of God, man needs guide—not a guide that says to him: " am not certain of the path; there are many guides that disagree with me; here a guide-book; when the next flash lightening comes, when the next oppor tunity comes to consult it, I will look into it, but you must take the guide book and the risk together"—not a guide that is in doubt and who leaves you to find the way amongst these dangerous precipices alone with your guide book, but a guide that says: "This is the way—this is a certain and infallible way to go. I have trodden these mountain passes for nine-teen centuries, I have passed over the teen centuries, I have passed over these precipices, and here is

THE ROAD THAT WINDS TOWARDS GOD.

who have come to me and I have seen them safe over the precipices. I have dwelt among these precipices, amid sunshine and storm for these nincteen centuries, and I have had skeptics to give me their hands and say, 'Lead me in the way that old Aquinasas went, the way Aquistine and Copernicus and of other great and intellectual men. Lead me in the way of the martyrs and apostles, of the virgins and the doctors, lead me in the way that they trod to the sublime heights where stands Jesus Christ, the light of light." That is the guide man wants, and when you have found such a guide from when you have found such a guide from whom to receive such instruction as God desires you to possess, do not fall into that superstition, as Herbert Spencer calls it, the superstition of the nine-teenth century that intellectual culture is absurdity of such a position so popular mongst the people, that the possession of intellectual truth without religious truth omongst the people, that the possession of intellectual truth without religious truth is all sufficient, and that a man will increases in intellectual knowledge. Learn the truth of God; learn something concerning God; that great Author of truth and the maker of that immortal soul within you. Let your first lesson be concerning Him who came from the bosom of His Father, and from the glory that cerning Him who came from the bosom of His Father, and from the glory that

Gentiles folly, but to all who are called, whether Jew or Gentile,
CHRIST, THE WISDOM OF GOD
And the power of God." Be brought to Him, the most attractive, the most satisfying and the most sanctifying. He is King of the kings of thought, for He is the wisdom of God. He is Lord of the lords of power, for He is the knowledge of God, and knowledge is that power. And we have advantages that those Apostles had not in their day. No longer is Jesus Christ a stumbling block or a folly. On no other point is there such agreement as no other point is there such agreement as in admiration of His character, and this is an exception, He has won them over, and the Reformed Jews of this century speak of Him with esteem and glory, that He says, "Talk to me of morality, of, thou bleeding love! The highest morality is love of Thee." He is the hope of the nineteenth century, as He was the hope of the first. He was the founder of Christianity, and He, until time is over, can preserve it. Whatever remains in your heart of esteem for that beautiful character of Jesus Christ, even if you only esteem Him as a wonderful man, even so far come to Him, for He it is that will illumine the intellect by purifying the He is the way, and the truth, and the

A PARTING WORD TO SKEPTICS.
And now, skeptics, who may have come here to night, one word before we part, perhaps never to meet again, perhaps the last time that you may hear from a Christian pulpit of the great truth of Christianity and its beauty and its consolation for souls. And that last word shall still be concerning Him, my Lord and my God, and your Lord and your God, though you may not believe it, or only half believe it. It shall be concerning one incident of His life whilst on earth. His disciples were in a boat on the Sea of Galilee, and in the midst of the storm the boat was dashed from wave to wave. Though the disciples feared, and they saw in the distance, walking upon the waters, a figure that approached them, and believing it an apparition they feared the more. peering into the darkness cried out to the figure on the water: "If it be thou, Lord, command me to come to Thee," and Jesus answered, "Come," and Peter walked upon the waters. But the wind was high, he feared and commenced to sink, and Jesus stretched out his hand, after Peter had cried, "Lord save me," and reproved him, saying, "Why dos thou fear, oh thou of little faith." and they then walked upon the waters to the boat, and when they entered the boat the wind ceased, and the men that were in the boat fell cown at the feet of Jesus Christ and adored Him saying, "indeed, Thou art the Son of the living God."

If the fiving God."

If to-night, speaking in his name who tath sent me, I have said anything that brought even a momentary illumination of your intellect, or touched your heart, if in your doubt, and difficulty, tossed upon the ocean of doubt, child of the tempest and storm child of sorrow, sent by God, who through it would save you—if I have said anything concerning him whom I represent, say to him, in the prayer of the skeptic, "If it be Thou, Lord, command me to come to Thee. If this illumination of the intellect and this touching of the heart be from my God, and would give me an

And he will stretch out His hands as He did to doubting Peter, and you will be enabled to walk upon the troubled water by His side and He will lead you to the bark. Here, in the midst of danger, I have met despairing men who had scorned me and endeavored to find the way alone, the wind ceased, so shall the storm of doubt

A CALVINIST ON THE JESUITS.

The Abbe Moigno has the following in the last number of Les Mondes: My friend, M. Sacc, who has taken such a lively inenough for moral improvement. This leading mind of this age saw clearly the South America, where he made a length-South America, where he made a length-ened sojeurn. It is the more worthy of notice that it comes from the pen of a

of His Father, and from the glory that He had before the world was made, to teach you. Learn something of the barbarous Spanish conquerors sought only the had before the world was made, to teach you. Learn something of the character of the teaching of our Divine to profit by. At present, of all their admirable works nothing is left but ruins to profit by the character of the teaching of our Divine to profit by. At present, of all their admirable works nothing is left but ruins to the character of the world was made, to barbarous Spanish conquerors sought to profit by. character of the teaching of our Divine Lord. The apostles in their day had false philosophers to meet and skeptics to refute. How did they refate them ? "For the Lows?" says the Apostle, "seek a the thought of their lost "Robes Noires" whilst the same remembrances are branded whilst the same remembrances are branded. the Jews," says the Apostle, "seek a sign and the Greeks search for wisdom, but we preach Christ and Him crucified, to the Jews a stumbling block and to the Gentiles folly, but to all who are called, whether Jew or Gentile, of all the Hispano-American Republics, and which ceases only for a while when a new dictator arises. There also we have the true cause of the prosperity of Canada and Brazil, where a strong executive power sets due limits to the selfish struggles of unbridled private ambitions.

"It is my conviction that nothing short of a recall of the Jesuits can raise the republics of South America. They are fallen so low merely because they have become a prey to constant revolutions in admiration of His character, and this is one of the great grounds of hope of the nineteenth century. It is marvelous how Protestant, Agnostic and skeptic all unite the government of their country in jeopardy by the vile-t devices. The order of the Jesuits alone, with its military organization, represents the interests of all, and can bring back order to those unhappy countries. They alone can save the In-dian tribes, which are threatened with back order to those unhappy was of their race; and the Rabbi of the Reformed Jews of this city has said beautiful things of the character of Jesus Christ. the incredible wealth of that soil, which tiful things of the character of Jesus Christ. So that wherever you go in this nineteenth century there is one subject on which all seem to agree, that being lifted up He hath drawn all things to Himself. "And I, when I shall be lifted up, will draw all things to myself," said He, speaking concerning His crucifixion. What a change, even for a Jew! What a change, even for the Jewish priest, the successor of Ananas and Caiphas with respect to Jesus Christ! Come, then, to Him who is the wisdom of God and the power of God, who is the God. Who is the God and the power of God, who is the God and the power of God, who is the God and the power of God, who is the God and the power of God, who is the fountain of all morality, for, as Dr. Your g says, "Talk to me of morality of the says," Talk to me of morality of the says of all those personal ambitions to whose shared as the says of the says o personal ambitions to whose shameless and relentless rivalries those unfortunate

states have become a prey." We merely subjoin one remark; the writer being a Protestant, every Catholic missioner is a Jesuit for him. Yet it must not be forgotten that the children of St. Francis and St. Dominic were not slow in rest we register this letter as a remarkable one. The South American Republics are pointed at by our Protestant friends as being sunk low by their Catholicism; but heart, He it is to whom you must come, by purity and humility, and then He will give you a guide upon the mountains, and guide you and instruct you in His truth, rebuild the edifice, which it had built first, and which the masons have pulled down, reccommends itself to the attention of all serious readers.—Indo-European Correspondence.

What the "Pledge" is.

Total abstinence practiced through a upernatural motive is a great virtue. The notive may be a desire to avoid the occasion of falling into the sin of intemper ance, or it may be mortification or self-denial, or a desire to save the souls of others by means of good example. A temperance pledge is a public avowal of one's resoive to abstain wholly from the use of intoxicating drink through one or all of these motives, and is therefore a great act of virtue. On the other hand, it should be distinctly understood that the will of the Church in this matter is that persons taking the pledge are not to bind themselves under the pain of sin. A pledge is not a vow. Of course, it is selves : but such is neither the intention nor the wish of the Church. A vow should never be made unless under the direction, or with the consent, of one's spiritual adbefore God, may result from the mistaken idea that a temperance pledge binds under pain of sin. Some years ago the Archpain of sin. Some years ago the Arch-bishop and Bishops of Quebec petitioned the Holy See to favor in a special way the total abstinence societies of that Province. The Holy Father replied that their request was granted, "providing the members of said societies bound themselves by neither vow nor oath, and providing that the promise to abstain from wine and other intoxicating drinks would be so made that its violation be not a sin.'

If, however, one's previous intemperate abits make intoxicating drink in any quantity an immediate occasion of drunk enness, then such a one commits a mortal sin by breaking the pledge or by indulging at all even if no pledge were made Antigonish Aurora.

Get Rich.

When Hops are \$1.25 per lb. as now, an acre will yield \$1.000 profit, and yet the best family Medicine on earth. Hop Bitters, contain the same quantity of Hops and are sold at the same price fixed years ago, although Hops now are twenty times higher than then. Raise Hops, get rich in pocket; use Hop Bitters and get rich in health.

The Catholic Mecorb Pablished every Friday morning at 486 Rich-mond Street.

THOS. COFFEY, Publisher and Proprietor

Annual subscription.... Arrears must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RESCORD, I deem it my duty to announce to is subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what thas been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in useful.

Believe me, Believe me, Believe me, Believe me, Believe me, Selleve me, Selleve

Yours very sincerely,

+ John Walsh,
Bishop of London. Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY. Bishop's Palace, Kingston, 13th Nov., 1882.

DRAR SIR:—I am happy to be asked for a word of commendation to the Rev, Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the werm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its gcellent literary and religious character, Es judicious selections from the best writers upply Catholic families with most useful ind interesting matter for Sunday readings, and help the young to acquire a taste for irreliterature.

nre literature.

I shall be pleased if my Rev. Clergy will
untenance your mission for the diffusion
the Record among their congregations.
Yours faithfully.
†JAMES VINCENT CLEARY.
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHO

Catholic Record.

LONDON, FRIDAY, JAN. 19, 1883. IRELAND'S STRUGGLE FOR THE FAITH.

There are in the life of every nation critical periods which determine, the character and control the future of the peoples they effect. To understand in the fullness and exactness of its significance lany particular event in the history of any race it is necessary to keep in view the causes, nature, duration and results of the crisis through which that race has passed. In modern Irish history, the crisis by excellence is that of the period of the reformation. The results of the awful struggle precipitated upon Ireland by the various attempts to establish Pro. testantism in the country are now daily felt in the relations of the Irish people with each other and with all nations with which they come in contact. We desire to-day to call the attention of our readers to the beginning of that struggle, to bring into view the fury of the Protestant onslaught and the heroism of the Catholic resistance. Unhappy will that day be in Ireland's history when its sons forget the traditions of its glorious past. Fidelity to these traditions sustained the Irish through the centuries of perthe terrible conflict, to sing:

The nations have fallen, and thou art still young,
Thy sun is but rising, when others are set,
And though slavery's cloud o'er thy morning
hath hung,
The full noon of freedom shall beam round The full noon of Treedon in the shade, they yet.

Erin, O Erini though long in the shade, Thy star will shine out when the proudest

St. Patrick. A struggle with so converts. His zeal often ran riot great, so inestimable a prize at issue, and maintained with varying for- cipitated him into many bitter contunes for more than three hundred years, evoking the highest qualities of manhood into their fullest exercise, enlisting the intrepid valor of Anglo-Irish population of the Pale the soldier, the heroism of the mar- from the religion of their forefathers. tyr, the vigilance and foresight of Even in 1541, after nearly six years orator, the melody of the poet and Catholics of the metropolis clinging the prayer of the priest, can justly to all the observances of old, with an ance of enduring consequence to the a zeal stimulated by injustice. They whole human race. Poets have from the beginning sung, and annalings when the two Houses of Parliaists written of such struggles, of ment, with a Catholic spirit worthy battles, sieges, and fortunes, making the Catholic people they represented, the rise or the fall of empires, but attended in a body at the opening of poet hath not sung nor annalist the memorable session of that year written of any contest with results at High Mass in St. Patrick's Cathemore far-reaching or influences dral. Two archbishops and twelve more transcendant than that waged bishops assisted at this solemn and for almost three hundred and fifty impressive ceremony, the last Cathyears between a rich and powerful olic Irish national demonstration state on the one hand and a decim- that Dublin was to witness for more

indeed "Saxon and guilt," on the of Ireland, rekindled Archbishop other "virtue and Erin." This mem- Browne's zeal in the propagation of orable contest may be said to date the reformed doctrines. Acting in ts commencement from an enactment of a so-called Irish Parliament tion of Cranmer and Cromwell, he n 1537, declaring King Henry VIII. supreme in things spiritual in Ire- Ireland than his patrons dared to go land. This assembly was, however, in England. He was from the very far from being a truly national representative body. Its constituency embraced a few towns and counties for the solemn and impressive ritual on the southern and eastern coasts. and its ordinances nowhere observed or respected except in the immedi ate neighborhood of the metropolis But Henry VIII., whose object was to subject Ireland completely to Eng- Measures so very extreme would in lish control and to dissociate both countries from communion with Rome, gladly seized upon this specious acknowledgment of his title to supremacy in things spiritual to despoil the monastic institutions of Ireland of their revenues and temporalities. He thus placed himself in possession of means to excite the cupidity of the greedy and ambitious the tireless advocate of royal supreand rally to his standard the avar icious and adventurous, then, as now in every country a very numerous and formidable class. He also strengthened his hands by procuring his election as King of Ireland, a directly from Rome, and from the title he had long coveted, by the almost unanimous body of the Irish Parliament of Ireland, which met at Trinity, 1541. This body, more representative and influential than any of its predecessors, while declaring Henry King of Ireland, expressly stipulated that the Irish Church should be "a tree church and enjoy all its accustomed privileges." But portion of the island a spirit of herthis stipulation proyed of no avail to save the church from the monstrous rapacity and sacrilegious fury of the King. The Kings of England had long claimed and exercised the right of nominating to vacant Episcopal Sees within their dominions. This right was, while always claimed. never exercised to any great extent in Ireland till Henry VIII. had entered on his policy of rampant and unreasoning aggressiveness within the spiritual domain. Of the Irish Church previous to this period, in which we do not, however, include the few dioceses within the long circumscribed limits of the Pale, no portion of the vineyard of Christ received its chief pastors from the

enry's most zealous agent in furin Ireland was George Browne, whom he had himself elevated to the archiepiscopal see of Dublin. He and zealous subserviency to the will secution they had to endure for their time Provincial of the English Au- not more ill-disposed towards the faith, and caused the poet when he gustinians, Browne was as utterly innovating tendencies of the King's andoned as to principle and religious conviction as Cranmer, by whom he was consecrated, and Cromwell by whose advice he was frequently guided. Of piety, Browne had absolutely none, and as a religious innovator went further than ever his royal master attempted to The Spaniards have it that it is go. While Henry kept faith to the not the number of gamesters, but the last in the seven sacraments and the amount and value of the prize at Mass, Browne was at times in favor stake, which give life, interest and of the abolition of a few if not all of importance to the play. The prize the Sacraments, and of burying the at stake in that struggle upon which Mass forever in oblivion. Armed the heroic people of Ireland entered though he was with the most extennearly three hundred and fifty years sive and despotic powers, Henry's ago was none other than the faith of Archbishop of Dublin made but few with his better judgment and preflicts with the clergy and the people. He met with but small success in his efforts to detach even the the statesman, the cloquence of the of constant persecution, we see the lay claim to interest and to import- ardor reanimated by oppression and gave open expression to their feel-

IMMIGRATION RETURNS.

Our readers will, we are sure, be glad to earn the exact figures relating to immigration to the United States last year. The total number of immigrants landed

at Castle Garden in 1882 was more than 473,000. It was expected that the immigration last year would be fully 500,000. 52,830 tons of merchandise, 16,519 tons While the number of arrivals in the first of emigrants' moveables, 16,830 tons of and will not, now that it has been exposed,

ated and impoverished race on the than three centuries. The election crease over the figures for the correspondconcert with and under the inspiraventured to go to greater lengths in largest number of immigrants. The beginning evidently bent on substituting a form of prayer in English of the Mass, to suppress the monasteries and disband the religious communities, to abolish pilgrimages and and Italy, 16,053. uproot the well-known devotion of the Irish to the relics of the Saints. England most probably have cost him his head, and at one time drew upon him remonstrances from Henry, but distance lent his general course in the eyes of the credulous monarch a halo of loyalty and fidelity. To this selfish sovereign he appeared not the senseless bigot and impious innovator that he was, but macy in spirituals as in temporals. He found some earnest coadjutors

> In face of the common danger old feuds were extinguished, family broils ceased, the rivalry of races died away, and the Irish nation presented a spectacle as consoling as it

age of St. Patrick.

amongst the King's Irish bishops,

but from the majority of the Irish

episcopate deriving its nominations

ense of the wrong about to be in-

flicted on them, and awaken in every

the entire country. The former were numerous in the seaport towns and in the adjacent rural districts, out many needed reforms in the matter but could not claim on the whole a of municipal government. We hope that Apostolic See with a heartier sub- higher proportion of population than any measure of municipal reform introthe Norman chiefs had of old marthering the cause of revolt against ried into Celtic families and they and the authority of the Roman Pontiff their descendants, becoming more Irish than the very Irish, endeared themselves by their patriotism and lord oligarchy. A change should have been chivalry to a people full of martial made years ago. If it come now, however, France owes much of its success in Tunis was selected for his easy conscience ardor, and acquired many of the chieftainries, which gave them almost of his sovereign. Though at one regal power. The Celtic chiefs were bishops than many of the Norman

nobles Were it not for unfortunate disof ground to rear its unhallowed figure or support its unsightly presence. From the period of the acknowledgment of his claim by the Irish Parliament in 1537 to supremacy in things spiritual, Henry till his death in 1547 made appointments to several Irish sees without any intervention in the way of approbation or confirmation on the part of the Holy See. His choice in general fell on men more devoted to royalty than to religion. The Holy See on the other hand made appointments without royal interposition to all Sees free from English control. Many bishops thus appointed were never permitted, through the hostility of the king, to take possession of their sees, while some of the King's bishops were prevented by the popalace, by whom Henry's course was looked on with horror, from filling the episcopal chairs to which the king had named them.

other. On the one side there was of Henry VIII., in 1541, to the crown ing months last year, there was a very Mayor Rogers recently gave some value refer to the fact for the purpose of drawmarked decrease in the number arriving in the last six months. The total number landed up to the close of the year was 473,642, an increase of 32,598 over the figures of last year, when 441,044 were lauded. Germany of course furnishes the records of the department show that for the first ten months of the year the arrivals from that country were 176,685; from Ireland, 47,734; from Sweden, 39, 581; from England, 36,080; from Italy, 23,819; and from Russia, 15,139. Last year Germany supplied 195,584 immigrants; Ireland, 68,771; England, 31,963;

A RADICAL MINISTER

Sir Charles Dilke's unanimous return for Chelsea on his appointment to the Cabinet is significant as indicating the strength of the radical element in British politics. His appointment was no doubt an offset to that of Lord Derby, who is re garded with no great favor by a large ody of English liberals. Lord Derby s more a liberal by accident than convic tion, and may at any time return to his former allies. One thing certain, he can never mould the opinions of those with whom he now acts after his own desires. His own must in fact be cast in a very different mould if it be his firm purpose to act for the future with the party now led by Mr. Gladstone.

Sir Charles Dilke, on the other hand, is a statesman of very advanced views. At clergy, secular and regular, within one time he was very pronounced in favor and without the Pale, an opposition of a republican form of government for so strenuous, so spirited, so untiring, Britain and has not, as far as we know, that the sole effort of his proceedings retracted the opinions then expressed. was to arouse the Irish people to a His personal popularity is very great, and the advanced portion of the liberal party have unlimited confidence in his political sagacity and integrity. He has of late delivered several speeches on questions oic determination worthy the most affecting local government. These speeches glorious of the martyr ages of the have attracted a great deal of attention, early church, to risk life, wealth and for the newly appointed Minister takes honor in behalf of the ancient heritstrong ground against further centralization, declaring it his purpose to lessen the power of his own department and remit the conduct of local affairs to the people themselves. There is, it appears to us, merely say that my priests and myself comething akin to advocacy of Home Rule in this declaration of the minister. Sir of France, and that we believe we can Charles' speeches have drawn forth, as is unfortunately rare in its history. might have been expected, very emphatic fices, serve too faithfully the one or the Ireland was at that time divided praise from his own adherents, but have other. As for the results of our labors, it between the Anglo-Norman race and met with ridicule in other quarters on is not for us to say anything. In this the ancient Celtic tribes. The latter account of the sweeping charges they adoccupied more than three fourths of vocate. But on the whole the feeling is that he has shown himself master of some very difficult problems of domestic legisla- | French action in Tunis." tion, and has the nerve required to carry probably one in ten. But many of duced for Britain will provide for the establishment in Ireland of some equitable system of municipal government such as obtains in Canada or the United States. At present Irish municipal legislation is

INTERESTING FIGURES.

annual traffic returns Canadian Pacific Railway have been published. The railroad year of the Company begins on Nov. 1st, and ends on Oct. 31st. We have before us the figures for sensions stirred up by royal agents the western division during the past between the nobles of both races, in year. These figures show that during the subsequent reigns, the reformation year, 359,400 tons of goods were carried part of the civic authorities there in rehad never obtained in Ireland a foot over the western division for the public, gard of the care of small-pox patients. besides 390,400 tons, which were for the Redpath's Illustrated thus refers to the company, which figures embrace goods matter: shipped from one station to others. With the exception, however, of a certain proportion of cereals, these 359,000 tons represent goods brought into Manitoba and the North-West. The following are the quantities of cereals carried :-- Wheat, 575,210 bushels; rye, 819 bushels; oate, 435,446 bushels; corn, 7,533 bushels; barley, 7,912 bushels; total, 1,024,920 bushels. Of flour, 67,361 barrels or 3,730 tons were carried over the division. Most of it was brought into the country. The quantities of farm products carried were: Hay, 3,184 tons; beans, 307 tons; potatoes, 932 tons; grass seed, 41 tons; flax seed, 1,739 tons. Live stock returns are almost wholly imported. Cattle, 652 car dreadful. There were at one time eight loads; horses, 794 car loads; hogs, 23 car patients in the lower room, and in one loads; sheep, 43 car loads. The figures for pork and beef are 7,393 barrels, or 1,109 tons; with 292 tons dressed hogs; 171 tons lard, and 611 tons butter. Of pig iron one small, dirty, poorly-ventilated, ill-108 tons were carried, with 20 tons of heated apartment. railroad scrap, 8,824 tons new railroad things there could scarcely be much iron and steel rails. The quantity of worse. At one time the water supply lumber brought in was 96,022,000 feet, or gave out, and the patients, in their des 194,069 tons. Returns relating to other peration, were without water for three building materials are: lath, 2,895 tons; shingles, 772 tons; water lime and cement, the bed which they occupied was placed 1,101 tons; plaster and stucco, 423 tons; right by the stove where all the food of brick (in M 1,142,889) 2,292 tons; stones, 13,277 tons; lime in bulk, 8,353 tons, 30,000 cords of wood were carried, 9,850 and unhealthy, and the attendants themtons of coal, 35,000 tons of machinery, selves do not seem to have been suffici-4,732 tons of agricultural implements, ently skilled for their position."

In an interview with a journalist than is absolutely necessary. We do not able information concerning the route of ing an invidious comparison between the the Pacific Railway through the Rocky state of things in this country in reference Mountains, from the valley of the Bow to pest-houses and that existing in a River to Savona Ferry, a distance of about neighboring commonwealth. five hundred miles. He speaks in the highest terms of the grazing and mining lightened, human or progressive than interests along the route, while the those of Minnesota, and what has hapscenery, both for grandeur and beauty, pened in Minneapolis may some day haphe declares to be unequalled on the continent. He expect the road from Calgarry have known of pest houses in this country to Kamloops to be ready for operation in three years. This will be pleasing infor- as that described by Father McGolrick, mation to all concerned in the progress of the Canadian Pacific. The completion of that road will mark the opening of a nation and none put in charge of them new era in the history of our national pro- but persons with the largest available

CATHOLICISM IN TUNIS. His Eminence Cardinal Lavigerie has

addressed a letter to the Gazette du Midi, in reference to the work of his apostolate in the newly-erected vicariate apostolate of Tunis. His Eminence begins by an enumeration of the pecuniary sacrifices imposed upon him by the erection of the vicariate. The expenses which he has incurred since his taking possession of that charge, a little more than a year ago, reached the enormous figure of 985,111 francs. This outlay has been necessitated (1) by the construction of a French church in Tunis, which for a time will serve as a cathedral; (2) the construction of a presbytery for the French clergy ; (3) the construction of a temporary residence for the bishop, who has had no other home than that afforded by a cell in the Convent of the Capuchins; (4) the establishment of a cemetery for Europeans and the building of a chapel thereon ; (5) the founding of a grand seminary for French students : (6) built, cost more than 300,000 francs; (7) the establishment of seven new French schools: (8) the founding of an asylum for aged Europeans and for the meeting of many other such requirements of the country. After enumerating the good works upon which he has expended so much labor and

treasure, the Cardinal adds: "To those who may be tempted to declare that we have undertaken too much I will work for the honor of the church and that matter we need only point to the testimony of those who a year ago declared themselves irreconcilable enemies of

The Cardinal is now out of purse 400 .-437 francs. If the French nation were not under the manipulation of radical demagogues, it would, we feel assured. readily relieve the illustrious prelate of the burden of this enormous deficit. Under present circumstances, it is, however, almost impossible to expect such action on the part of the French government. But the French people may in their generosi y to the prudence, foresight and energy of vernment, should come to the relief of the French clergy of Tunis.

PEST HOUSES.

From Minneapolis, Minn., comes the news of really culpaole neglect on the

"The pest-house, in Minneapolis, is overcrowded with small-pox patients, and funeral invariably follows a few days after a patient is taken there, six members of one family having died within a short time. The wholesale slaughter has been going on for some time, and the matter is now being investigated.

"Father McGolrick, the parish priest, the only Christian minister who had visited the pest house, says: The wretched hovel which has been used for them is utterly unfit for any such purpose. It is small, low, dirty and ill-ventilated. It contains three rooms in all-two for the patients, and one for the attendants. The stench is case two in a bed. Think of it! Eight people afflicted with this terrible disease, placed about as thick as they could be in hours. In the room of the attendants, the patients were cooked. In almost every respect the arrangements were filthy

The people of Canada are not more en-

pen in any of our large cities. Indeed we which while not so wretchedly governed were very badly managed. All such places should be subjected to rigid examiknowledge of the diseases therein treated. Legislative action should also if necessary be invoked to compel the municipal authorities to provide, according to the dictates of humanity, if not of Christian charity, for the care of persons afflicted by the frightful epidemics which in various forms so often visit our large communities. It is not when epidemics visit un that action should be taken. We should be always ready for such visitations.

FRENCH POLITICS.

France continues to astonish the world. The death of Gambetta removed from the political arena a man whose influence had eally disappeared, and whose name was justly held in execration by all who hoped for the solid progress and enduring prosperity of France. Gambetta had not only ot accomplished anything to entitle him to national gratitude, but done much to deserve lasting reprobation. Yet at his death he was honored by a public funeral. The French metropolis mourned over his the erection of a French college in Tunis, His patriotism and heroism had found remains as over those of patriot and hero. during a busy lifetime no higher expression than attacks upon religion, the suppression of monasteries and the banish ment of religious. That patriotism and heroism-common to most French Republicans-left no beneficent result calculated to improve the moral and intellectual advancement of the French people. He waged a relentless war against God and religion, as if nations could exist, much s prosper, without reverence for the Creator and the practice of religion. He has now gone over to the majority, an example of the folly of men who seek to leprive their fellow creatures of that belief God and obedience to His precepts without which there can be no happiness r prosperity amongst nations. But the rench nation has inflicted on itself further disgrace by decreeing him a public funeral, and its leading men pronouncing eulogies on a life that should be buried in

obloquy and oblivion. The incidents connected with the death and obsequies of Gambetta set forth in sad light the present political situation in France. Radicalism is now rampant in that country. Irreligion rules the legislature, inspires the press, and guides public opinion. There seems to be a fixed purpose amongst its leading politicians to revive the worst times of the first revolution. They have banished religion from the schools, they have suppressed chaplain-Cardinal Lavigerie and his clergy. It is deprive the clergy of their paltry incomes. cies in the army and navy, and threaten to therefore but right that either the govern- In a word, France now presents the spectacle of a nation whose rulers seek to rob it in every manner and by every means in their power, of its Christian character. It was once the proudest boast of the French nation that it was the most faithful amongst Christian peoples. We hope that the day is not far distant when that same boast may be truthfully made. But we fear that before it can be made France will have to undergo once more the terrible trial of civil conflict.

ELECTRIC LIGHT.

The use of electric light is every day becoming more general, and every effort being made to remove many of the objections to its use. The Lancet very properly suggests that a determined effort should be made to devise means of mitigating what it terms its peculiarly unpleasant intensity. It has been well remarked that the vibratile impulse of the electric force is obviously stronger than the delicate terminal elemen's of the optic nerve in the retina can bear without injury. It is customary to apply the adjectives "hard" and "soft" to light, and their application is peculiarly appropriate. The electric light is now too hard, and requires softening. Its waves of motion are too short, and the outstroke-so to say-joins the instroke at too acute an angle. This it is said might be obviated by employing suitable material for globes and shades, but doubtless the best plan would be to break up and scatter the rays of light by reflection. It is suggested that if a small convex reflector were placed immediately below the light in the protecting six months of the year showed a large in- miscellaneous goods and 404 tons of beer. be suffered to continue one hour longer above it, so as to secure a double re-

flection with ultimate diverg downward and outward, the c would be to cause the "rays" of to fall obliquely on all objects wi the immediate area of illumina And this would, perhaps, obthe need of colored glasses, w the promoters of the electric seem to dislike. As it is there considerable sacrifice of power in use of the opaline globe-so m indeed, that some of the dist lighted by electricity displa through this medium do not pre any very apparent superiority

Improvements will no doubt made to remove the objections have been raised to the use of e tric light after the present metho The electric light will no doub the light of the future, especially streets and large buildings. For lighting of houses we must expr the old fashioned conviction that solid comfort and safety we h yet to see anything equal to the v

SOUND DOCTRINE. A respected Western contemp

ary lays down a solid propositi

when it asserts that society can

exist without virtue, or, in ot words, that civilization without ligion can have no enduring basis rest on. At the present ti modern civilization, which ov all that it has of good to religi has assumed towards it an attitu of unmistakeable hostility. Sir the religious revolt, or, as it has be very aptly termed, the emancipat of the flesh in the sixteenth centu and especially since the great soc perturbation of last century, the nat al result of that revolt, the various political organisms of the civiliz world seem animated by a hatred truth and a purpose to alien: men's minds from its control. T pagan civilizations of ancient Gree and Rome had within them more real religion than the baseless stru tures that modern so-called state men have been attempting to rea Europe has within one hundr years witnessed more gigan changes, the result of internal di sensions in states, than the ancie world experienced in five hundre We read in pagan times of revol · conspiracies and assassinations of ganized under circumstances of ho rible cruelty, but they do not equ in cruelty and are not so numero as the revolts, assassinations a conspiracies brought into being these days of modern enlightenmen Can any one believe or claim that society had not shifted from its tr and solid basis, religion, all t monstrous deeds of injustice th have blackened the history of t world for the last three centuri would have been perpetrated? B it may be objected that society just now in a state of transition ascending from a lower to a high state. This assertion is, however untenable in the light of facts. F there has been, if anything, a ve decided deterioration observal since the epoch of the so-called r formation. Two tests will establi the truth offthis contention, viz., consideration of the internal poli and a consideration of the extern polity of nations since that time. we consider the internal polity nations since the reformation, do v find that their domestic legislation is as humane and equitable as days gone by? Take for instan Britain, which has, after all, adher more closely to its pre-reformation or Catholic traditions, than any cou try in Europe, and what do we se Its domestic legislation, as far as i ternal taxation, measures for t promotion of popular education, a for the support of the poor are co cerned, indicate a new state of soc ety in that monarchy not compa able in point of its conducing to re and enduring happiness with th of former times. If we consider t external polity of nations, taki any example we will, that of Russ Germany or France, it will be fou that might and not right is the pr valent principle in their dealin with weaker nations. There we

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ages, but injustice then did not pr

vail as it now prevails, nor did meet with the universal sanctiwhich rewards success, however i merited, now-a-days. Man no

flection with ultimate divergence seeks to live not only without God, way to the soul-damning sin of despair, and they all knelt in prayer. One of the And this would, perhaps, obviate the need of colored glasses, which the promoters of the electric light seem to dislike. As it is there is a considerable sacrifice of power in the use of the opaline globe-so much, indeed, that some of the districts lighted by electricity displayed through this medium do not present any very apparent superiority over

Improvements will no doubt be made to remove the objections that have been raised to the use of electric light after the present methods. The electric light will no doubt be the light of the future, especially for streets and large buildings. For the lighting of houses we must express the old fashioned conviction that in solid comfort and safety we have yet to see anything equal to the wax candle.

SOUND DOCTRINE.

A respected Western contemporary lays down a solid proposition, when it asserts that society cannot exist without virtue, or, in other words, that civilization without religion can have no enduring basis to rest on. At the present time modern civilization, which owes all that it has of good to religion, has assumed towards it an attitude of unmistakeable hostility. Since the religious revolt, or, as it has been very aptly termed, the emancipation of the flesh in the sixteenth century, and especially since the great social perturbation of last century, the natural result of that revolt, the various political organisms of the civilized world seem animated by a hatred of truth and a purpose to alienate men's minds from its control. The pagan civilizations of ancient Greece and Rome had within them more of real religion than the baseless structures that modern so-called statesmen have been attempting to rear. Europe has within one hundred years witnessed more gigantic changes, the result of internal dissensions in states, than the ancient world experienced in five hundred. We read in pagan times of revolts, · conspiracies and assassinations organized under circumstances of horrible cruelty, but they do not equal in cruelty and are not so numerous as the revolts, assassinations and conspiracies brought into being in these days of modern enlightenment. Can any one believe or claim that if society had not shifted from its true and solid basis, religion, all the monstrous deeds of injustice that have blackened the history of the world for the last three centuries would have been perpetrated? But it may be objected that society is just now in a state of transition, ascending from a lower to a higher state. This assertion is, however, untenable in the light of facts. For there has been, if anything, a very decided deterioration observable since the epoch of the so-called reformation. Two tests will establish the truth of this contention, viz., a consideration of the internal polity and a consideration of the external polity of nations since that time. If we consider the internal polity of nations since the reformation, do we find that their domestic legislation is as humane and equitable as in days gone by? Take for instance Britain, which has, after all, adhered more closely to its pre-reformation, or Catholic traditions, than any country in Europe, and what do we see? Its domestic legislation, as far as internal taxation, measures for the promotion of popular education, and for the support of the poor are concerned, indicate a new state of society in that monarchy not comparable in point of its conducing to real and enduring happiness with that of former times. If we consider the external polity of nations, taking any example we will, that of Russia, Germany or France, it will be found that might and not right is the prevalent principle in their dealings with weaker nations. There were instances of injustice in the middle ages, but injustice then did not prevail as it now prevails, nor did it meet with the universal sanction which rewards success, however illmerited, now-a-days. Man now

downward and outward, the effect but in defiance of Him. That he can-

A GOOD RESOLUTION.

In these days, when legislative bodies lecree so many things of a senseless and utterly purposeless character, or adopt measures at variance with the dictates of right reason and conscience, it is pleasing to note a resolution unanimously adopted some weeks ago by the Diet of Tyrol. The resolution was proposed by Count Brandis, and couched in the following terms: The Diet begs of Almighty God to deliver this country from evils similar to those that have in the course of the present autumn fallen on it by means of inundations and to bestow his blessings on the efforts made to repair these disasters thereby caused, and therefore decrees that Tyrol shall celebrate with particular solemnity the feast of St. John Nepomucen in all the parishes. The Diet at the same time begs of the three bishops to take every necessary means to carry this decree into effect and the executive committee of the Diet is hereby charged to communicate with their holinesses to obtain this result."

MISSION OF ST. JOACHIM, RUSCOM RIVER.

Blessing of the new Presbytery-Erection of the Stations of the Cross.

Some ten months since, His Lordship Bishop Walsh formed a new mission out of a portion of Belle River and Stoney Point. The new parish, known by the name of St. Joachim, is about at equal distance from the two above mentioned places, and its inhabitants, who are mostly farmers and Canadians, are settled in the

neighborhood of the poetical little River of Ruscom, whose verdant banks are most charming and attractive.

At the time mentioned, about ten months since, Rt. Rev. Dr. Walsh, Bishop of the Diocese of London, secured the service of a worthy priest of Montreal, service of a worthy priest of Montreal, Rev. Father Lorion, to whom he gave charge of the new mission. Since that period the condition of St. Joachim parish has been one continued success and gress. Since his arrival the zealous pastor, encouraged by the hearty co-operation of the good people of Ruscom River, has been able to construct a church and a presbytery which reflect great credit on the

The church, as our readers may recolect, was solemnly consecrated to the wor-ship of God a few months since. On last Thursday, 11th instant, the new presbytery was blessed by Mgr. Bruyere, V.G., attended by nearly all the inhabitants of the mission, and a large concourse of the neighboring parish priests, among whom we recognized Very Rev. Dean Wagner of Windsor; Father Gerard, of Belle River; Father Bauer, of Paincourt; Villeneuve, of Stoney Point; Cummins, of Woodslee; Ryan, of Amherstburg; and Father Lorion, worthy pastor of St. Joachim. At about 10 o'clock, the clergy and people being all assem led in the church, Mgr. Bruyere explained briefly the nature of the ceremony he was about to perform, and stated the reasons why the Church blesses whatever is for the use of man. It was fitting, he said, that the dwelling wherein we spend most of our time, take our meals and our rest, should receive a special blessing, the efficacy of which is to draw down upon the new abode divine favor, health, peace, contentment, and to protect the inhabitants of the house against the influence of evil spirits, temptations,

diseases, accidents and calamities.

At the close of these remarks the clergy formed into procession and repaired to the presbytery, where the blessing commenced y the recitation of the prayers appointed by the Church, and the singing of appro-priate psalms. The blessing over, all returned to the church for the High Mass, returned to the church for the righ mass, which was sung by the Rev. pastor, assisted by a choir of his parishioners, which would be a credit in any cathedral of Ontario. At the end of the Holy Sacrifice of the Mass, Rt. Rev. Mgr. Bruyere addressed those present on the important ceremony which he was about to perform, th blessing and the erection of the Stations of the Cross in their new church. He spoke of the origin, excellency, and advantages of the devotion of the Way of It is as ancient as Christianity. the Cross Cross was the blessed Mother of Jesus St. John the Evangelist and the pious women who 'accompanied our Saviour from Pilate's house to Mount Calvary. The primitive Christians cherished this precious devotion. They came from every quarter of the globe to the Holy City of Jerusalem, to venerate the sacred places which had been sanctified by the foot-prints of the Savinor of marking Why. which had been sanctined by the foot-prints of the Saviour of mankind. When, in course of time, the Holy Land, which had fallen under the tyrannical yoke of the infidel Saracen, could no longer be safely visited by pious pilgrims, the Sovereign Pontiffs established the devotion now known by the name of the Stations of the Cross. To this devotion they attached the same indulgences which are gained by those visiting the holy places, the Sepul-chre and Calvary. The pictures which I am going to bless represent to you the various scenes of the Passion of our Lord, the places where, exhausted by loss of blood, He fell upon the ground, where He was scourged. The Rev. gentleman drew practical instructions from the various cirumstances of the great drama of Calvary, and exhorted his hearers to learn many in portant lessons, viz: The justice of God, the mercy of our Lord, the malice and enormity of our sins, and the eternal gratitude they should ever show Him who redeemed the world at so dear a pricethe shedding of His most precious blood. Before closing his remarks the Rev. gentleman urged upon the good people of St. Joachim the necessity of frequently recalling to their minds the bloody scenes They were exherted to perform as often girls had a crucifix and as possible the devotions of the Stations out load. Just as they

The pictures of the Stations of the The pictures of the Stations of the Cross were then blessed in the manner prescribed by the Ritual, and hung on the walls of the church, meanwhile the clergy going around the Stations, one of the priests, Father Gerard, of Belle River, reading the subject of meditation appropriate to each Station. The whole ceremony concluded by the singing of the Te Deum and the Benediction of the Blessed Sacrament.

Te Deum and the Benediction of the Blessed Sacrament.

We may be permitted now to congratulate the good people of St. Joachim's mission. Within a few months they have succeeded in constructing a splendid church and a fine presbytery. They have in their midst a zealous and worthy Pastor well deserving the esteem and confidence placed in him. With these advantages before them there is every probabiltages before them there is every probability that the mission of St. Joachim will ontinue to grow in importance and nummore confident in the bright prospect of this mission, as within sight of the church there are over twenty thousand acres of rich land for sale. These advantages, when known in Lower Can-ada, will not fail to induce a large number of emigrants to settle in that favored land, which offers every inducement to the hardy countrymen of Jacque Cartier.

TERRIBLE HOLOCAUST.

Burning of a Hotel Full of Guests at Milwaukee.

Milwaukee, Jan. 10 .- About three rapidity that but few inmates escaped. One hundred lives are lost, fifty bodies, mostly women, already having been found. The majority were killed by jumping from the upper windows, the fire having cut off all means of escape. The inmates jumped by dozens from the upper stories, covering the stone sidewalks with lifeless bodies. lifeless bodies.

The shrieks of the unfortunates filled

the air in a heartrending manner. The people below were unable to render any A number of the terrified guests the windows, and, seeing the distance to the ground, fell back to perish in the flames. The employees of the hotel, (which accommodated 800 guests,) num-bered 86, and were mostly lodged in the sixth story.

Exit by way of the roof was cut off by the fire, and the two hand pipes with fire ladders were unavailable for the same reason. Very few were saved by jumping on the canvas.

During the fire the severe cold ham-

affering. Three steamers went from hicago in response to the call from the layor. The train went to Milwaukee,

dead; Allen Johnston, commission mer-chant, Milwaukee, and wife; Kitty Bailey, Mary Burns, servants; W. A. Hall, miller Laporte; Ben Van Hoff, fireman, strack Brown, Kate Strachan, Maggie Sullivan, August Giese, Mary McLade, all servants; Thos. E. Vanhorn, Abbot, N. Y.: J. J. Hough, Marcelies; D. G. Powers, Mrs. Brown, Mary Burk, Mary Anderson, Mary Miller, Mary McMahon, Mary Control, Servants. roy, servants.

THE MIS-ING. The following are missing:

Durand, insurance agent; Geo. G. Smith, passenger agent, Lake Shore Railway; Mis. L. W. Brown, Miss Challis, dress-maker; Walter and Wm. Gileland. THE SERIOUSLY INJURED

are Orange William, residence unknown; Ben. Tice, clerk of the house; L. W. Brown, train master N. W. Road; T. Brown, train master N. W. Road; T. B. Elliot, lawyer, Fally; W. R. Bussenbach, General Western Passenger Agent of the Michigan Central; Rose Burns, Mary Ownes, Nance McLaughllin, Kitty Connors, Doylestown, servants. It may safely be said that sixty perished,

nd that thirty are seriously injured.

The halls of the hotel were the scene of the wildest confusion. Men, women and children rushed up and down amid and children rushed up and down annot dense suffocating smoke, evading the blinding flames and roaring blaze; and in their frantic efforts rushing by stair-ways and windows leading to fire escapes, stumbling over bodies lying unconscious

John F. Antisdel, proprietor of the house is a aving maniac, unning up and down the street, crying, "Oh, m. God, who set that fire!" His son and partner is paralythat fire!" His son and partner is paraly zed with horror. The scene all the morn ing at the police station is simply indescrib-

A detective says that the girls came down with a thud, and "we tried to catch each one, only to have the corners of the canvas pulled from our hands." At one time the back alley was a mass of gore, and seven girls were piled there dead, while a number grouned in agony. Men could hear the cries of the dying as far as the corner of Fourth and Chestnut street.

Milwaukee, Jan. 11 .- This morning large gang of laborers resumed work hunt ing for the dead in the ruins of the New hall House. The streets in the vicinity are packed with people. The greatest excitement prevails. The entire fire depart. ment are pulling down the walls. The police and firemen are confident that firty are buried in the ruins, including a number not yet published. Crowds are arriv ing by e cry train. The hotels are filled with tearful anxious people seeking friends or relatives supposed to be in the fire.
All the injured are doing pretty well. Business is all but suspended throughout the city, most of the inhabitants swarm-

ing about the ruins.

Among those who lost their lives in the Milwaukee fire was Mr. Wiley, Canadian traveiling Passenger Agent of the Michigan Central Ratiway, with headquarters Toronto.

Mary McCauley says she was awakened by the shouts and screams of others, and ran into the hall, which was full of guls rushing madly about, crying and scream She rushed to the end of the hall. peered through the door, and saw everything smoke and fire outside. She ther of Golgotha, particularly when tempted to offend against so good a Master, or to give girls had taken refuge, and joined them,

would be to cause the "rays" of light to fall obliquely on all objects within in the course of events clearly at the devotions of the Stations of the Cross, on account of the many spirtial advantages they would derive from the appearance of a fireman with a ladout loud. Just as they had given up hope the window was crashed in, followed by

THE CATHOLIC CLUB

Father Ryan's Lecture on Moral Philos. ophy and Mr. Quinn's Essay no Riche-lieu-Man's Place and Power in the Material, Mental and Moral World.

Father Ryan continued his interesting and instructive lectures last evening, at the usual weekly meeting of this Club. The members assembled in goodly num-bers and listened to the lecture and essay with eager attention and evident interest and pleasure. The rev. lecturer began by a brief resume of preceding philosophical talks. Philosophy, he said, is the science of first cause; first causes are efficient, formal and final, the lowest and last cause the material. Physical science considers the material cause, and is, therefore, the lowest in the order of sciences. Mental science considers efficient and formal cau ses. It is superior to physical science, but is in its turn inferior and subordinate to moral science, which considers the final cause, and is highest and noblest in the order of natural sciences. Mental philosophy is the science of thought. Human thought supposes the senses and proves the soul. Thought is not sensation nor mere sensitive cognition; it use ensation and sensitive perce tion as material to work upon, but it is above and beyond sensation, for its proper object is not individual sensible things but uni-versal supersensible truths. Such of jects and such acts as truths and thought Newhall House, which spread with such rapidity that but few inmates escaped. One hundred lives are lost, fifty bodies, thinking is the object of mental philoso phy, the soul willing, the object of moral. The soul must think before it can will, hence something said on the nature and origin of human thought before coming to the subject proper of this series of lectures—the science of human acts. Three things may be considered in a hu man act, the object, the agent and the action. In this lecture he would speak of the agent only. Man is king and master and employees of the hotel appeared at in the material and moral world. As king, we shall consider his place; as moster, his power. Three kingdoms were in the world—mineral, vegetable, animal, Man is a microcosm, and sums up all three kingdoms in himself, and is superior to them in his soul. He calls all things to him, and they come. He looks through the surface, sees the nature and essence of things, and gives them names. This

> is compelled, by its very nature, live a retired life in the home of thou the palace of the soul. The will is the working warrior power; it goes out to meet its object, and, if need be, to conquer. Where there's a will there's a way, is a proverb that contains much sound philosophy. But though the will can make a way for itself, it ca intellect; but it can control the shining of this light and direct its rays—the intellect sees, but the will looks. And it is because men will not look in the right direction that they do not see the truth ; or, if they look right, they turn the wrong side of things to the light of reason, which must see what is put before it. Here we see the wondrous power of the will; it can not only control but rule the material world, making the fiercest forces of nature obedient to its word. It can control the intellectual world, and in controlling the intellectual world it constitutes the moral. the human soul. The intellect is king, and the will now seems to be a rival queen.
> The intellect gives man his position, the will his power, and his power comes only to destroy his position. This, indeed, may happen, and has happened. When man is in glory and honor he does not understand because he will not. His will may make him little less than the angels or much

that gives man his royal prerogative, that crowns him with the glory and honor of

superior to all that surrounds him

lower than the beasts. Yes, the will com-mands not only the body but the soul; it commands itself. But then only will moral science use phy-ical and mental rightly, then only will it rule its inferiors wiselv when it says to a high science Ecce Ancilla, behold thy handmaid. The first lecture on moral philosophy was given by God in the Garden of Paradise. God said to Adam, "Where are you?" This ques-tion was asked not because God did not know where Adam was physically, but because He would have Adam know where he was morally. It would be useful for us to ask ourselves this same qu where our will is. In our next lecture we shall see where our will should be. We shall find that it ought to be tending

toward infinite eternal good.

Mr. F. A. Quinn followed, reading his essay on Richelieu as a historical figure. His paper was most interesting. At the close of the reading, Mr. Migneault, however, dissented from the views of Mr. Quinn, relative to the effects of Richelieu's policy in relation to the interests of Cath-olicity, and made an exceedingly critical comment on that policy in the light of subsequent events down to the present day. Mr. Quinn replied in an eloquent speech, and it was finally decided that on next Wednesday evening the subject of the debate should be "Whether the policy of Richelieu was prejudicial to Catholic interests?"-Montreal Gazette, Jan. 11.

RARE is the occasion on which Oliver Wendell Holmes does not say the most possible graceful and appropriate word. On being presented with a silver cup on taking farewell of his pupils at the Harvard Medical School, he referred to a silver cup which he inherited from Dorothy Quincy who did him "the high honor of becoming his great-great granumother." She inherited it from her uncle, a tutor in Harvard College, to whom it was presented by his pupils in 1738. "I nope," said Dr. Holmes, "that when another 150 years have passed away, some descendant of mine will say, as he lifts his cup and reads the name it bears: "He, too, loved his

rer. One of the woman prayed days and the students of the dead nineteenth century remembered their old teachers as hindly, as gracefully, as generously as the worth of the earlier eighteenth century. arch of all our Harvard tutors.'

COLONEL JAMES A. MULLIGAN.

An Irish Soldier-A Catholic Gentleman.

Catholic Review

July, 1864, Colonel Mulligan received his death wound while leading his famous "Irish Brigade" on the disastrous field of Winchester, in the Valley of the Shenandoah. "He fell," says a contemporary

doah. "He fell," says a contemporary account, "while rallying his men."
"When we fell back from our position he was sitting erect in his saddle, and with hat off was inspiring to deeds of valor those brave troops who loved him so dearly, and who recognized in him the attribute

which constitute the heroic soldier.

"A mimic ball passed through his thigh, and he feil from his horse. is staff gathered around him, and, assisted by the brave men of his command, endeavored to bring him off the field. It was almost certain death to every man who approached him, and yet the gallant men of the Irish Brigade, with their colors planted close to his body, rallied around him, determined, f possible, to bear him off the field. Th enemy, perceiving their intention, con centrated their whole fire on them for a moment, and every second a dozen men rop dead around him.

"Lieutenant Nugent, Mulligau's brother-in law, and an officer on his staff, was wounded in the leg, and at the same moment hi horse was killed.

the color sergeant of the Twenty-third Illinois, he took the colors from him and desired him to assist in carrying the Colonel off the field.

"Limping along he had not proceeded many steps before he received a second wound and fell, exclaiming: 'Colonel, I am shot.' Mulligan then turned to the men around him and told them to save the 'Boys, don't lose the colors of the Itish Brigade.' This was the last remark he made, after telling the men around him to save themselves, as it was useless to try and save him." Let me add to this This was the last remark another touching reminiscence of the dead

When thus left fatally wounded on the field the dying soldier's thoughts turned to home, to the devoted wife and darling children whom he loved with tender dev ion; and there, as he lay with the life' blood streaming from his wounds, he strove to pencil in the little diary which he always carried in his breast, a last message of love and affection to the dear who, alas! were never more to see him in

That little, precious book, its pages ained with his blood, was, after his death with other tender mementoes, delicately given into the hands of her for whose eyes alone the loving words of fidelity and added were interded. It was, indeed, a true heart's last mes

sage, sealed with a life's best blood!

It is a consolation to know that in his last hours, 'olonel Mulligan had the happiness to receive all the blessed rites and ministrations of holy Church—a grace won for him by his noble and exem lars Catholic life. A chaplain attache Confederate army was fortunately near, and gave every religious solace to the dying soldier; nor was anything wanting on the part of "the enemy," into whose hands he had fallen, to contribute to the comforts and to soothe the last hours of a fee they had long learned to respect on account of his chivalry and well-known

And so passed away James A. Mulligan A nobler spirit, a purer character, a ten-derer heart, did not perish in that cruel

war.

A Catholic, by the priceless inheritance of faith, he was always loyal to its principles, and illustrated in his daily life, the beauty and with unswerving fidelity, the beauty and benignity of its teaching. No one ever heard him employ, even

under so called "provocation," a profane, far less an impure word; and in his habits he was from principle a total abstainer. I is said that even during the physical pain attending his last hours, the Colonel heroically refused the offer of brandy tendered by a surgeon, remarking that he had "res olved never to taste it," and would "not break his resolution." Mulligan would have risen to distinction

in civil life, even without the prestige of a military career. Indeed, at the outbreak of the war he was already a man of mark in the community in which he lived. In 1854 he edited with marked ability a Catholic weekly, The Western Tablet, then recently established. He had pre-viously studied and graduated with distinguished honors at the University of St. Mary's of the Lake, Chicago. Devoted to literature, he became a ready, versatile and brilliant writer. As an orator, he was possessed of a rich, brilliant and exuberant imagination, a ready and felcitous flow of language, and a graceful and persuasive manner which won and captive listening audiences.

was largely given to congenial works of Catholic interest, especially to the build-ing up in Chicago of a creditable Catholic public library, and grounders. His zeal and energies in the early days public library, and grouping around it an earnest, active body of Catholic young men. And when away from the city, how his thoughts turned to his favorite hobby what glowing, stirring appeals came fro his fascinating pen, arging others to labor

Turning over a file of old letters (which indeed, first suggested this random arti-cle), my eye catches this pithy sentence about the library: "Be not weary in about the library: "Be not weary in pushing your project. It is the one, the true, and the beautiful. In the library the Institute will have marrow; shelve i about and you will have girded it with the unfailing charm. In its rekindled exist-ence will be the warmth and vivacity of true life. Then be not weary-hearted." How such words cheered and encouraged ! With voice and pen he pleaded the cau of every charity; and every generous work found in him a friend and an advocate. And Ireland. Mulligan was born in the United States (Utica, N. Y.), but, as is so often the case, he was more Irish than those to "the manner born"—ipsis Hibernior, etc.

He studied its history with ardor, and large amount.

among the living.

His was no clap-trap devotion, no simulated patriotism, born of sordid motive or merely personal ambition; it had its prompting and inspiration in a more solid and generous foundation. It was based upon an earnest, intelligent love for the land of his fathers; a loyal attachment to principle, a sincere love for liberty, a chivalrous spirit that would aim to achieve chivarrous spirit that would aim to achieve by means such as brave men employ, the ends which humanity pleads for and reli-gion may justify and bless. He proved himself to be in deed and in truth an Irish soldier—a Catholic

gentleman.

His life is a precious memory to his family, to his friends, to those who knew and loved him. It is even more: it is an example!

In these—shall I say, evil days?—there is unhappily too little of sturdy, loyal Catholic principle illustrated in the public life and character of Catholics, and too much of a disposition everywhere shown to put out of sight or put under the feet every southlynes of attachment to the every semblance of attachment to the things that ought to be most precious and

most dear.

James A. Mulligan was a type of the true-hearted, faithful Catholic gentleman; one of whom I may say without qualification, he was a model for the Catholic young men of our time. This is high

A companion of his studies at college, a A companion of his studies at college, friend of his manhood, now an honored Bishop of a Western diocese, in the funeral oration which it fell to his melancholy duty to preach over the remains of choly duty to preach over the remains of his former comrade, and on a subseque to occasion, in a paper read before the Chicago Historical Society, fully and amply anticipated every word of eulogy

ere written.

More than eighteen years have passed since that fateful day when the life blood of that gallant soldier ebbed away on the bloody field. His remains were on the bloody field. His remains were carried back to the city which honored him living and mourned him in death. All that mortal honor and affection's tribate could then bestow was showered on his coffin and festooned over his grave. These have long since withered and perished; but there survives all these perishable things a memory which time does not tarnish nor rust decay-the memory of stainless character, a noble Catholic life, & heroic and Christian death.

WILLIAM J. ONAHAN. Chicago, December 6, 1882. Mr Holidays at Niagara Falls.

Tired and weary from the din and bustle of city life, I resolved to shake off its cares and to take refuge in Nature's favor-ite and most favored spot, the world re-nowned Falls of Niagara, where my extations were more than realized.

To attempt to delineate the unsurpassed sublimity of this enchanting spot, or the myriad Edens scattered in profusion in its vicinity, would be simply loss of time, as in order even to form an idea of it, the eye must gaze in wonder on the ever varying and yet changeless scene, the lungs taste the wild freshness of the purest of air, and the ear catch the music of the rushing waters, till the whole being ecomes inebriated with delight and im bued with a new life and vigor hitherto unknown. But though we may not do justice to the munificent hand of nature in this locality, yet we rejoice to find that its unrivalled advantages have been appreciated by many, since the magnificent and spacious building known as Loretto Convent, which crowns the hill, resounds with merry voices, and is graced by the youthful forms of many a happy child and graceful maiden. And upon visiting this cultured home, we find it peopled by young ladies from all parts of the Continent, beautiful and the continent and th ent, beaming with a radiant glow of health and giving evidence by their elegan bearing even to a casual visitor of the refined culture imparted by the Ladies of Loretto, whose affable and courteous m n-ners incited me to ask for some information regarding the Order. To comply with my desire a biography of the Found-ress was handed me from which I gleaned the following: Frances Teresa, sister of the late Judge Ball, a young Dublin lady of good family and large fortune, resolved to consecrate her life to the higher education of persons of her own sex, for which purpose she proceeded to England and became a member of the Institute of the Blessed Virgin—a pious Sisterbood long existing at York, and which had been originally established in Germany in the seventeenth century by some noble English ladies, to supply the means of a sound religious and secular education to their Catholic fellow countrywomen at home. This institute Frances Ball introduced This institute Frances Ball introduced into Ireland in 1881, and since then it has spread to most of the British colonies, being everywhere productive of the hap-piest results. The Loretto Sisters may therefore say that the sun never sets upon their Convent homes. You may meet them on the green hillsides and in the pleasant valleys of Ireland, and on the dreary moors of Staffordshire, and among the bustling crowds of busy Their banner waves from the rocky fortress that guards the entrance to the Mediterranean; and again at Mauritius its folds are swelled by the breezes tus its folds are swelled by the breezes that blow across the Indian Ocean. They are toiling zealously by the banks of the distant Hoogly, and at the foot of the towering Himalayas, and in the rising cities of Australia, and away on the dark continent, where the cannon roars near the borders of Zululand, and on the margin of Lake Outside and where the resign of Lake Outside and the lake Outside and the control of the Outside and the Control of the Outside and Outside an gin of Lake Ontario, and where the wa-ters of the Niagara in the ceaseless thunder of the cataract proclaim the majesty of the Creator. Nearly two thousand childthe Creator. Nearly two thousand child-ren, rich and poor, but mostly of the former class, are annually trained in their schools in Ontario alone, and it would be simply impossible to calculate the vast numbers who have received a sound Christian education at their hands in the

OMISSION-In giving the list of names at the late Bazaar we inadvertently omitted that of Miss Minnie O'Mara, who did much to make the proceeds total up a

past, or the yet unborn multitudes, who are destined to share the same blessings in

the future .- AN EDITOR.

PARTING-Size 20 x 27.

of the sea of encircling fire, t of the fetters of torturing flam-

Lov'd ones are there-aye, the lost ones we wiping the death-dews from lip and from brow;
Friends whom we cherished, and foes we befriended,
Foeman and friend in the hot surges blended— Hark! how their voices appeal to us now:

Miscremini mei! miscremini mei!

"At least, you, my dear ones, have pity upon (The cry of each soul doth its mourners By the love of the by-gone, so tender and

For ye deemed us in Paradise, grave hearted, whilst we languish'd, forlorn, in this prison of flames.

Miscremini meil miscremini meil.

"We were Pontiffs and Bishops—yea, priests, nuns and friars; Tho' holy our lives—ah! the judgment was The purest of gold are the heavenly lyres Which ring thro' the halls of the Ransomed . . . These fires Are purging our gold from its dress, as we

Miseremini mei! miseremini mei! Oh! stretch forth your hands to our help, we beseech you! Offer Mass-offer alms-offer penance

Thus, and forever, from out the fierce em-Bers.
Ringeth to Heaven that chorus of pain:
(Wistfully wailing, like winds of November).
Wailing their Advent, their dawn in December.

Spouses of Christ are they-Christians, remember!
Say, in Christ's name, shall they pray us
in vain,
Miseremini mei! miseremini mei!

ALL SOULS' DAY, 1882.

- Ave Maria.

soon go on the same errand, in search of some appropriate present for friend or child, the result of my investigations may

I found an immense assortment of pagan gods and goddesses, scenes of pagan or worldly love, man's and woman's "form divine" in various attitudes, anything but

Crueified Redeemer and of His Blessed Mother adorned parlor or drawing-room. Many Catholic families have beautiful religious engravings or pictures. No wonder: indeed, nearly all the masters in that line of art are Catholics, and religious subjects are the most fruitful source of poetic loveliness, and of inspiration of the artist, be he Catholic, Protestant, or materialist. But is not the same true of every other form of art—of painting, sculpture, etc.? Yet, Catholics who are materialist. But is not the same true of every other form of art—of painting, sculpture, etc.? Yet, Catholics who are rich enough to purchase fine paintings are, as a rule, guided in their choice by the corrupted taste of the day. Too often their children need not go out of the house to incur the danger of losing that modesty of looks and behavior which is the charm of the truly pure. It was not thus our

for you.

"I cannot find a crucifix or a statue of the Blessed Virgin fit for my parlor."
Why? Because there is no demand for them. Go to the art stores and ask for such goods. Dealers will get them, artists will make them, if the demand be such as to warrant it. In the line of bronzes, artistic statustics of poets, scalables, was artistic statuettes of poets, sculptors, war-riors, painters etc., can be had for from \$10 to \$50, and upward. Some very good articles are obtainable at even less than \$10. Why should there not be statuettes of the Why should there not be statuettes of the Blessed Virgin, of the Apostles, of the saints? Why not crucifixes of silver and gold, with figures of the Redeemer made of the same rich materials? Again, why should there not be similar objects of system as well.

bronze and ebony, cheap, yet artistic, in-stead of those caricatures of the most sol-emn mysteries of our holy faith which so often offend the eye?

often offend the eye?

How chilling it is to step into a Catho
lic parlor, richly and tastefully adorned,
yet pagan in the impressions it leaves on
the beholder, because of the absence of
any sign of the faith of its owners! How
pinched and dwarfed must be the hearts of
the little ones who have lived for years in
a Catholic home without as a house, it a Catholic home without ever having laid eyes on an emblem of Jesus crucified or a statue of His beloved Mother! Is it surprising if, later in life, their faith cools, or they actually become ashamed of it? Is it to be wondered at if, when grown up, they give scandal by their indifference to all emblems of religion? if, by their "The hand of the Lord presses heavily on us; apathy, they encourage the enemies of the And oh! by the kindness ye often have Church in their ignorant attacks on Cath

Catholic parents, you who wish to gladden the innocent hearts of your children with a welcome and useful Christmas pres-We were comrades of old: oft the tear-drop hath started to myour bright eyes at the sound of our names, Yet ye scarce breathed a prayer when our spirits departed. For ye deemed us in Paradise, glad and pure-for yellow the supposition of the Divine Infant with which to adorn their sleeping apartment. Have an art-treasure in the shape of a Christmas present, buy a statuette or other represent-ation of the Divine Infant with which to adorn their sleeping apartment. Have an art-treasure in the shape of a Christmas for yellow the shape of a Christmas present, buy a statuette or other represent-ation of the Divine Infant with which to adorn their sleeping apartment. Have an art-treasure in the shape of a Christmas for yellow the present at the shape of a Christmas for yellow the present at the shape of a Christmas for yellow the present at the shape of a Christmas for yellow the present at the present at the shape of a Christmas for yellow the present at the present sentiment, how suggestive to the true art ist such a subject would be; and what lessons of self abnegation and love of God it would convey to the impressionable minds and hearts of your little ones! Can you think of a more beautiful or appropriate embelli-hment for a family room than a poem in marble or bronze of the Holy Household of Nazareth?

Or, the Maid-Mother by a crucifix, In tracts of pasture sunny-warm, Beneath branch-work of costly sardonyx Sitting, smiling, Babe in arm?

What Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has a many remedies, but never found an article that has been say to be a many remedies, but never found an article that has been say to be say that the say of thousands of the same says of thousands of the same says of the same done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." CLARA E. PORTER. CLARA E. PORTER.

Important.

A Suggestion to the Heals of Catholic need sunshine quite as much as plants; Familles.

A few weeks ago I visited several art tores of one of our largest cities, with the stores of one of our largest cities, with the intention of buying some beautiful bronze, or one of those exquisite porcelain or bisque groups, as a token of affection for one of my clerical friends. As Christmas is now at hand, and many a Catholic may some go on the same errand in season of the same rooms.

divine" in various attitudes, anything but pleasing to the Deity, or consonant with Christian ideas of modesty. But Catholic subjects none. I mistake; there was one, which seemed lost in that pagan display of sensuous beauty, and which, in its loneliness, indicated all the more painfully the absence of those religious objects of art which delighted the eyes of our forefathers, and which to-day form the chief attraction of museums in Protestant as well as in Catholic lands. The polite salesmen told me that they would gladly keep such religious articles in stock, but nobody seemed to care for them; at any rate, nobody ever asked for them.

That remark made me reflect. In the solitude of my study, I began a rigorous survey of the many attractive homes of my Catholic acquaintances, and I could recall scarcely one where a figure of the Crucified Redeemer and of His Blessed Mother adorned parlor or drawing-room.

Many Catholic families have beautiful re.

The growth of Character.

Many people seem to forget that character grows, that it is not something to Many people seem to forget that character grows, that it is not something to put on ready-made, with womanhood or accessors acted.

But, some may say, there are no real artists who paint religious subjects nowadays. Why? Because there is no demand for them. Order such; pay for a good religious painting what you would pay for a scantily attired Venus, or for a Mary Magdalen, whose name is so often employed to foster tastes which she reprobated, and deplored with scalding tears as long as she lived. Then will true artists willingly paint ennobling pictures for you.

"I cannot find a crucifix or a statue of the Blessed Virgin fit for my parlor." Why? Because there is no demand for them. Go to the art stores and ask for such goods. Dealers will get them, artistic mildred the state of the such goods. Dealers will get them, artists and better the such goods. Dealers will get them, artists will read to the such goods. The such goods are dependently and the such goods. The dot the house of the time are grows, that it is not something to put on ready-made, with womanhood or manhood, but, day by day, here a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes a coat of mail. Look at a man of business, prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these qualities. Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will make. The boy who is late at meals and late at school stands a poor chance of being a prompt man. The boy who indispleasure in the suffering of things will never be a noble, generous, kindly mannet actor grows, that it is not something to ready-mach, with won ready-mach, with weathy day, here a little, grows with the growth and strength until, good or bad, it becomes a coat of mail. Look at a man of business, prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these qualities. Let us see the way in which a boy o never be a noble, generous, kindly man-nered gentleman.

How it Works.

Mclarial Diseases, so prevalent in the Spring and Fall, such as Ague, Chill Fever, Bilious Fever, &c., depend upon an inactive state of the liver, bowels, skin, kidneys, etc., for did these outlets of morbid

Deafness that is caused by colds, inflammation of the membrane of the ear, and Earache, is often cured by Hagyard's Yellow Oil, the great external and internal remedy for all Pain, Soreness, and Inflammation, Rheumatism, Burns, Scalds, Early Early, These Cont. Frost Bites, Sore Throat, Croup, Con-tracted Muscles, etc. Never be without

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Mr. C. P. Brown, Crown Land Agent, Mr. C. P. Brown, Crown Land Agent, Sault Ste. Marie, writes: "Two or three of my friends and myself were recom-mended to try Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophos-phites of Lime and Soda, in preference to Compound Syrup of Hypophosphites. We prefer your Emulsion, and think it petter for the system than the Syrup, &c." "ROUGH ON RATS." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chip-munks. 15c.

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The Bad and Worthless

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Offer Mass—offer penance severe;
If, out of these fetters, our spirits could reach you, how soon the sad sight of our suffrings would teach you pread lessons of mercy and hollest fear:

Miscremini mei! miscremini mei!

With sala how the scourges of Memory rack'd us, For sins that we once deem'd it sport to commit!

Miscremini mei! miscremini mei!

Miscremini mei! miscremini mei!

Toult pray for us—plead for us—soon shall ye follow us:

And, if your suffrages win us release, Make Catholic ideas influence the market, and forever, from out the fierce embers.

Thus, and forever, from out the fierce embers.

In tracts of pasture sinny warm, selicity sardony x stitling, smilling, Babe in arm?

Beneath branch-work of costly sardony x

Sitting, smilling, Babe in arm?

Hang a cheap, yet artistic, crucifix in your kitchen. The self-sacrificing, industrious gir who does your work will owe to your forethought many a holy inspiration, many an encouraging reflection at the sight of the Man of Storows. Adon the temporary home of your hired help with a statue of the Beloved Mother of Jesus, and you will have less reason to find fault with them.

Ask for such, and kindred things, at the art stores. Make Catholic ideas influence the market, and force into their propagations, and, if your suffrages win us release, Happy with God, in His Paradise glorious, We shall be advocates, mighty, victorious, and if your suffrages win us release, and you will ha

FLIES, roaches, ants, bed-bugs, rats,

Conferred upon tens of thousands of sufferers could originate and maintain ranking of all remedies for each of effectual of all remedies for each of the best vegetable alteratives, with the Iodides of Potassium and Iron,—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most effectual of all remedies for each effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it plants every bit of sunshine she can during the cold winter months. Invalids, aged people, and infants, who are shut up in the house, should, if possible, be in rooms which have a southern exposure; otherwise they will suffer from the absence of sunshine, just as plants would if in the same rooms.

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THE LITTLE SAILOR.

ture is represented by a young lad, dressed in costume, stiling a ministure yacht upon the It is a perfect picture and is admired by all. In the background can be seen the trees, making a combination rarely surpassed, bur rominen feature is the Little Sailor.

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Here we have an every-day scene of cattle going i the pasture, all kinds, all colors, one stopping to drin from the brook, others stopping to feed or play. I are the brook, others stopping to feed or play. I state the brook of the stopping to the stopping of the listing the stopping of the stopping the stopping of the listing the stopping of the st

THE LITTLE ARTIST.

SO in all. J. LEE & CO., Montreal, P. Q.

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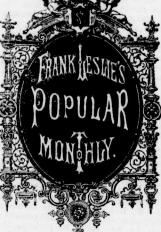
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JAN. 19, 1883.

The Ideal and the Real Priest. The ideal priest has a pleasant life o

He says his daily mass, recites his of amuses himself with little children, v his people and lives to a ripe old No trouble, no labor of any kind. real priest finds souls going to perdiffer the want of religious instruction. must found and support Catholic schoHe finds the intemperate habits of
people a stumbling block and a scane
He must wage war against an influen
element in his parish. The chur
through some cause or other, is burder
with debt, or stands in need of repa
The poor of the parish must be look
after and relieved. Here is work enou
to do, and done it must be. Money
meeded to support the schools. The epenses of the church must be met. I
poor must not be allowed to starve, a
money is needed for their support. I
erpnans require aid, and again money
needed. As Catholic charity knows
bounds, the real priest makes known must found and support Catholic scho bounds, the real priest makes known his flock the various needs of the Chur confident that many will heed his wo and correspond with his wishes. But h many there are, who seem to think the priest is begging for himself, when appeals for money on these different occions. We pass by the uncharitable a anjust comments of the financial crit among the congregation who are, as rule, the very men and women who ha contributed least to the cause of religi or charity. To beg is certainly in pleasant work and the priest would only too glad to avoid it if he could; b his duty to God and to his people co pels him to ask them to defray the e penses of God's house and support Cathlic schools for their children. Busy da lic schools for their children. Busy da and sleepless nights, financial difficultie disappointments, misrepresentation, e posure to heat, cold and contagion are t ot of most priests .- Paterson Cathol

A Good Investment. Twenty-fir cents expended to your druggists for bottle of Hagyard's Yellow On will alls more pain and cure more diseases tha many dollars spent for ordinary medicina would do. Yellow Oil cures Rheumatisn Burns, Scalds, Frost Bites, Sore Throa Croup, stiff Joints, Contracted Cords, an all Lameness and Inflammation.

The demand for the "Myrtle Navy The demand for the "Myrtle Navy Tobacco is still on the increase, am from every quarter the firm who make it are receiving unsolicited testimony of its growth in public favor A gentleman from one of the mining islands of Lake Huron writes, "You 'Myrtle Navy' is an invaluable solace to the loneliness of the miner's life. I don' how how our man could get along with the ioneliness of the miner's life. I don' know how our men could get along with out 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 ar inch thick. No other tobacco will satisfy them?"

Mr. J. R. Seymour, Druggist, St. Catherines, writes that he finds an ever-increasing sale for Burdock Blood Bitters, and adds that he can, without hestancy, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood Liver and Kidneys. Mrs. E. H. Perkins, Creek Centre, War.

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Mrs. Wm. Allan, of Acton, says she has never been without a bottle of Hagyard's Yellow Oil in the house for the last twenty years, and would not be for ten times the est; adding that she has never known it to fail for Colds and Croup, Sore Throat, Stiff Neck, Burns, Scalds, etc. She con-cludes by saying, "if any one doubts its efficacy, refer them to me."

N ONLY DAUGHTED OF CONSUMPTION,

When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. The Doctor now gives this Recipe free, 'only asking two three-cent stamps to pav expenses. This herb alse cures night sweats, hausea at the stomach, and will break up a fresh coid in twenty-four hours. Address CRABDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

A Hero of Three Tales.

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The Ideal and the Real Priest.

The ideal priest has a pleasant life of it. He says his daily mass, recites his office, amuses himself with little children, visits his people and lives to a ripe old age. No trouble, no labor of any kind. The real priest finds souls going to perdition for the want of religious instruction. He for the want of religious instruction. He must found and support Catholic schools. He finds the intemperate habits of the people a stumbling block and a scandal. He must wage war against an influential element in his parish. The church, through some cause or other, is burdened with debt, or stands in need of repairs. The poor of the parish must be looked after and relieved. Here is work enough to do, and done it must be. Money is needed to support the schools. The expenses of the church must be met. The poor must not be allowed to starve, and money is needed. As Catholic charity knows no bounds, the real priest makes known to his flock the various needs of the Church, confident that many will heed his words confident that many will heed his words and correspond with his wishes. But how many there are, who seem to think that the priest is begging for himself, when he appeals for money on these different occa-sions. We pass by the uncharitable and anjust comments of the financial critics among the congregation who are, as a rule, the very men and women who have contributed least to the cause of religion or charity. To beg is certain; not pleasant work and the priest would be only too glad to avoid it if he could; but his duty to God and to his people compels him to ask them to defray the expenses of God's house and support Catho-lic schools for their children. Busy days and sleepless nights, financial difficulties, disappointments, misrepresentation, ex-posure to heat, cold and contagion are the lot of most priests.—Paterson Catholic

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ARRANGEMENT.

MAILS AS UNDER.	CLOSE.			DUE FOR DELIV'R		
	A.M.	P.M	P.M.	A.M.	P.M.	P.M.
Great Western Railway Going East-Main Line. For Places East-H. & T. R., Buffalo, Boston, East- ern States.						1 · M.
New York &c (Chro Page)	5 00	1 00		8 00	1 30	6 30
		1 00	10 30	8 00	2 45	6 30
		2		1000	- 10	0.00
For Toronto	E 7 00	1 00	5 00	8 00		6 30
For Hamilton	5, 7 30 5, 7 30		5, 10 30		1 30	6 30
G. W R. Going West-Main Line,	0, 7 30	1 00	10 30	8 00	1 30&2	45630
	5 00	1 15		0.00		
	0.00	1 10		8 00		2 45
Detroit, Western States, Manitoba, &c.		1 15			2 45	
		1 15	10 30	8 00	2 45	• • • • •
	1.111		10 30	8 00	2 45	
	5 00	1 15				6 30
	5 00	1 15				2 45
Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
ing. Raliway P. O. Mails for all places West	6 30	1 15	1	0.00		
Strathron		1 15		8 00	2 45	
Sanada S R L A P C A St Court B	6 30	1 15		8&9 30	2 45 2 45	
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Wilton Grove.	7 30				2 45	
		1 15		9 00		
Bruce and Orwell				-		
Aylmer. C.S. R. West of St. Thomas, Essex Centre, Ridge- town and Ambersthus	7 30	:			2 45	
C.S. R. West of St. Thomas, Essex Centre, Ridge-	500&730	1 15			130424	5 6 30
	7 30	1 15			2 45	
	1 00	1 15			2 45	
		1 15				
St. Thomas.	7.30	1 15		9 00	2 45	
ort Dover & L. H. Walls	7 30	1 15		0 00	2 45	6 30
ondon, Huron & Bruce, All plans I	5 00			8 00	2 10	6 30
Port Stanley Oort Dove & L. H. Mails. Oordon Huron & Bruce-All places between London, Wingham, Hyde Park, Clinton, Seaforth, White Phurch, Ripley, Kincardine & Lucknow, Ulsa Crail.				0 00		
disa Craig. Lucknow.	7 00				6 30	
V. G. & B. South Extension	7 00	12 15			6 30	::::
Alsa Craig. V. G. & B. South Extension V. G. & B.	5 00			11 00		
hro Bags-Hansall Lucan Eveter Clinton Divis	5 00	1 93	2 30	8 00	1 30	6 30
Wingham, Lucknow and Kincardine		0.00	1			
etween Harrisburg and Fergus.		2 30 1 15		2122	11 00	
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L. H. batman Paratford		12 00				6 30
L. H. between Paris and Stretford		12 00	::::		1 30	6 80
T. R. between stratford and Paris.		12 00			2 45	6 30
	****	12 00				6 80
t. Mary's and Stratford.	7 15			11 30		
hr) Bags Goderich and Mitch th	7 15 1	12 00	415	8 00	11 30	6 30
elton, Thorndale (daily) Cherry Grove, St Ives,	7 15		4 05	11 30		6 30
(Tuesday and Friday) the Grove, St Ives,	.000					- 30
		12 00	1772			6 30
For Great Britain.—I'ne latest nours for despatching ondays, at I p.m., per Cunard packet, via New Yor hite Star Line was Your Cunard packet, via New Yor			4 15	11 30		

Mondays, at 1 p.m., per Cunard packet, via New York: hursdays, at 1 p.m., per Iman or Vhite Star Line, via New York: Wed esdays, at 5 p.m. per Cunard packet, via New York: hursdays, at 1 p.m., per Iman or Yostage on letters, Sc. per joz., Ye syspapers le per 2 p. per Canadian packet, via Halifax. Rates of Postage on Letters between places in the found into a per joz., prepaid by postage stamp: if posted unpaid. will be sent to the Pominion, Sc. per joz., prepaid by cacceding joz in veight, and prepaid only Sc., will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, lc. per joz. Money Order office in the Dominion of Sunda, Great Britain and Ireland. British India, Newfoundland and United States. Money Order issued and paid on and from any Money Order Office in the Dominion of Sunday, Great Britain and Ireland. British India, Newfoundland and United States. So the deal of the Canada, Great Britain and Ireland. British India, Newfoundland and United States. As the deal of the Post Office Savings Bank—Office hours from \$1 upwards. on which 4 per cent. interest is always of the property of t

Ted JOHNSTON'S WO

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And for Purifying the Blood.

It has been in use for 20 years, and has proved to be the best preparation in the market for SiCK HEADACHE, PAIN IN THE SIDE OR BACK, LIVER COMPLAINT, PIMPLES ON THE FACE, DYSPEPSIA, PILES, and all Diseases that arise from a Disordered Liver or an inpure blood. Thousands of our best beople take it and give it to their children, Physicians prescribe it daily. Those who use it once, recommend it to others. It is made from Yellow Dock, Honduras Sarsaparilla, Wild Cherry, Stillingia, Dandelion, Sassafras, Wintergreen, and there well-known valuable Roots and there well-known valuable Roots and there well-known valuable constitution. It is one of the best medicines in use for Regulating the Bowels. It is so for the best medicines in use for Regulating the Bowels.

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who cannot obtain a bottle o

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or, or any Priest of the Diocese.

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Trovatore, Potpourri, Audran 107
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Rustling Leaves, Op. 68, Lange 60
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Ollvette, (Torpedo and the Whale, Audran 40
When I am Near Thee, Abt 40
Who's at my Window, Osborne 35
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My bearest Heart, Sullivan 40
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If the music selected amounts to Just \$1, send only the 15 pictures, your name and address. If In excess of \$1, postage stamps may be enclosed for such excess.

We make this I'beral offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know Just how good it is. If, after trial, they condinue to use the soap for years, we shall be repaid. If they only use the fifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper.

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"I certify the base of the ad, rins phierm in the thead, rins phierm in the thead, rins phierm in the thoat, choking and ryears, so I could no "p, often troubled with duil, lifeless fee" pains in the chest and back. After giv. 'undreds of dollars to doctors and giving up all hopes, I tried the PRIDE OF THE VALLEY, and an ow able to do my work after seven year sickness."

PRIDE OF THE VALLEY, and am now able to do my work after seven year's sickness."

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'The above statement of my wife's is correct.'

JAMES McNEH.

For sale 'y all druggists, manufactured by

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MEDICINE. This is the only remedy which has ever been known to persuanently cure Palpitation and other affections of the Heart, Consumption in its earlier stages, Rushing of blood to the head, wind in the stomach, Indugestion. Loss of Memory, Want of Energy, Bastifulness, Desire for solitute, low spirits, Indisposition to labor on account of weakness, Universal Lassitude, Pain in the back, Dimness of vision, Premature old age, etc. Full particulars in our pamphiet which we send securely sealed on receipt of a 3 cent. stamp. The Specific is now sold by all Druggists at \$1.00 per package, or 6 for \$5.00, or will be sent free by mail on receipt of money, by addressing

THE GRAY MEDICINE CO., TORONTO.

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Please observe that we will remove on or about September 1st, to the grand premises, 214 Dundas street, where we are now fitting up a Photograph Emporium and Art Stidio, the finest and most complete in this country. With greatly increased facilities in every department, we will be enabled to serve our patrons with thorough efficiency.

EDY BROTHERS THE COOK'S FRIEND BAKING POWDER

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Composed of ingredients, the healthfulness of which is unquestioned, the COOK'S FRIEND has long held a first place in the esteem of the public as a perfectly retable article of household use. The very extensive patronage bestowed on the COOK'S FRIEND indicates the favor with which real merit is ever regarded.

Manufactured only by the proprietor, W. D. McLAREN, 55 College Street, Montreal Retailed everywhere.

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NEW SCOTCH TWEETS

SUITS TO ORDER, \$17.00, WORTH \$20.00

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Grand Banquet of Genuine Bargains in Pianos, Organs and all kinds of Musical Instruments, at Colwell's Popular Music House, 179 Dundas St., London, Ont. Choicest stock in city, lowest prices in Canada, and terms easy. Fair dealing and polite attention. Come and ee. Satisfaction guaranteed. CHAS. F. COLWELL, Proprietor.

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50 Ladies' & Gents' Chromo Visiting CARDS. No two alike—one name—printed in Gilt, 10 cents. 50--Fine Chromo Cards--50

12 Gilt Edge Cards, very fine, with a surprise picture on front, with name, 50 cents.

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BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE. ERYSIPELAS. SALT RHEUM. HEARTBURN, HEADACHE,

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And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, Toronto. UNDERTAKERS.

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Manufacture those CELEBRATED CHIMES AND BELLS for CHURCHES, ACADEMIES, &c. Price-list and Circulars sent free HENRY M'SHANE & CO.
BALTIMORE, MD., U.S.A.



LATEST BY TELEGRAPH.

Ireland.

Cork, Jan. 9.— John O'Brien, charged with using intimidating language against landlords while establishing a branch of the Irish League, has been convicted and sentenced to two months' imprisonment. Ex-suspects Hadnet and Gilhooly, arraigned on the same charge, were also con-victed and sentenced, the former to two

and the latter to three months.

Sligo, Jan. 9.—A meeting announced to be held at Cliffoney, under the auspices of Sexton and Healy, has been proclaimed, and a large force of police drafted into the

district.
London, Jan. 11.—Davitt, speaking at Birkenhead last night, referred to the distress in the west of Ireland. He said it was humiliating that Ireland should stand was humilating that freland should stand before the world from time to time as a mendicant. The people of Ireland had enough futile agitations and semi-insur-rections. They were going to fight it out

rections. They were going to fight it out this time.

Dublin, Jan. 10.—A deputation of Catholic prelates waited on Earl Spencer, Lord Lieutenant, to-day. They pointed out the present privations of the people in the West of Ireland, and represented that severer distress was impending in the future. They suggested that the Board of Works should advance loans to all holders of land in order to enable them to improve their farms. They said it would be expedient to establish arterial drainage for the reclamation of waste lands. They for the reclamation of waste lands. They

London, Jan. 12-Depreciation in the average of the preceding ten years. The bulk of the loss is on the potato crop, which was £4,318,000, compared with 1881 and dren whose eyes were uplifted. The drop 1882, and £274,000 compared with the fell and a carol was sung by the chorus.

average of the preceding ten years.

Mullingar, Jan. 11—Harrington, Secretary of the Organizing Committee of the National League, has been convicted of using intimidating language at a public meeting and has been sentenced to imprisonment for two months without hard labor. ment for two months without hard labor.

He appealed and was bailed.

Sexton leaves at once for the United States, to re-organize the American Land League.

The prosecution of Healy, Quinn, and

Davitt, for inflammatory language, is post-Davit, for innammatory language, is postponed till next week.

A dispatch from Dublin says there is
good reason to believe that the O'Connor
Don will be appointed Under Secretary
for Ireland. Colonel John A. Connelly,

signed.
Liverpool, Jan. 12.—Davitt, in his

When England engaged in a war with a powerful foe, that might be Ireland's opportunity.
Dublin, Jan. 13.—There were several arrests made last evening and this morning under the Crimes Act. A number of the

persons arrested had weapons. The prisoners are principally artizens.

It is stated one of the prisoners is a member of the municipality, he was ar-rested at midnight, in his own residence, and conveyed to the station under a strong spiracy to murder.

C. M. B. A. NOTES.

OFFICERS OF BRANCH NO. 9, KINGSTON, ONT., President—William Leahy.

1st vice-President—Patrick Daley. Rec. Secretary-Owen J. Cleary, reelected.
Fin. Secretary—G. McWeber, re-elec-

Asst. Secretary-Michael Brennan.

Treasurer—William Shanahan.

Marshal—Robert McCauly. By acclaim-

Guard—James Nolan. By acclamation. Trustees for two years:—Louis Gaurdier, James Barry. Chancellor—William Sullivan, retiring President.

officers of Branch. No 15, Toronto ont.

Spiritual Adviser—Father Grimm.

President—John Kely, re-elected.

Ist vice-President—Matthew Meyer, re-

elected 2nd. vice-Pres. - Max Jung, re elected. Rec. Sec.—John S. Kely, re-elected.
Asst. Rec. Sec.—Max Jung, elected.
Fin. Sec.—Theodore Braun, re-elected. Treas.—Frank Rosar, re elected. Mar.—Joseph Knecht, re-elected. Guard—M. Nick re-elected.

Trustees-Geo. McGuire, John Burns,

INSTALLATION OF OFFICERS. S. R. Brown, Chancellor, and Grand ecorder for Canada of the Catholic Mutual Benefit Association, assisted by Junior Chancellor, Mr. P. F. Boyle, installed, on

OFFICIAL. Notice is hereby given to all C. M. B. A. Branches in Canada, to forward to me, through their Recording Secretaries, as soon as possible, for the Supreme Recorder, a complete list of their membership to date. Give full name, roll number, date of initiation, age at said date, suspensions, re-instatements, expulsions, deaths, class of each member, and designate the party or parties to whom the Beneficiary is to be paid —By order of the Supreme Council. Recording Secretaries will also place a cross after the name of members was ficiary certificates.

SAMUEL R. BROWN.

Secretary of Grand Council.

A NATIVITY PLAY.

New York Sun, December 26. The production of the Rev. Gabriel A. Healey's Nativity Play crowded the hall in the basement of St. Bernard's church in Fourteenth street last evening. At 3.10 fifty children rose from their seats at the right of the stage and sung the opening chorus. Then the curtain was rung up

The stage had been increased since the last representation to about thirty feet square, and was equipped with foot lights and drop-lights. The first scene was the interior of a dwelling. The [B.] Virgin depreciated emigration, and pointed out the repugnance of the people to enter the workhouse. Earl Spencer promised to give the matter earnest consideration. value of crops in Ireland last year in consequence of unfavorable harvest aggregated £5,118,000 compared with 1881 and 1882, and £5-8,000 compared with the average of the preceding ten years. The average of the preceding ten years with the average of the preceding ten years. The delay in which angels with extended the compared with the average of the preceding ten years. arms were bending above a row of chil-

The next scene is a rocky woodland. The Virgin Mary visits St. Elizabeth, who kneels before her and tells her that she is to be the mother of the Savior. They enter the door of a cottage.

In the next scene are four shepherds

In the next scene are four shepherds with crocks in their hands. They are boys of about eighteen years. An angel appears to them and announces the birth of Christ. A group of angels appears. There is music and singing. The scene changes, and the manger at Bethlehem appears. The waxen figure of an infant rests more the straw. At its head is Joseph with long white hair and beard, at its feet Mary. A group of angels are in an elcove above. The painted figures of domestic animals are in the back-ground. The shepherds appear and fall prostrate before the manger before the manger.

The curtain next rises in the Court of

Herod, Jan. 12.—Davitt, in his speech last night, referring to the proposal that the Land League funds be appropriated for the relief of the distress in Ireland, said those funds were forwarded from America for the removal of the landlordism which was the cause of the existing famine.

When England engaged in a way with a landlordism when England engaged in a way with a landlordism. A group wearing rich robes and crowns. A group of children in the audience recognize friends upon the stage, and endeavor smile or a look of consciousness appears upon the face of one of the actors.

The Magi visits the manger at Bethlehem. An angel warns them not to return to Herod. The angels are represented by young girls of from sixteen to eighteen years. Herod again appears in his palace. He consoles himself with the his palace. He consoles himself with the music and dancing of his minstrels. These and conveyed to the station under a strong escort. The prisoner will be privately examined to-day. The arrests number 100.

The prisoners will be charged with conspiracy to murder a strong dance singly, beginning with the smallest, and in couples. Each carries a small bell, and in couples. and sings. They keep good time with feet, voice and bell. The principal dancer is apparently about five years old. Herod calls the captain of his guard and orders the slaughter of the male children. The calls the captain of his guard and orders the slaughter of the male children. The Captain shudders, protests, and moves away with face down. Groans are heard after his disappearance. Another curtain rises and reveals a tableau of guards with the same of guards with the rises and reveals a tableau of guards with their spears raised above the heads of children, crouching at their feet.

In the next act nineteen small children dressed in white, red sashes and red hose, appear. They bear a banner inscribed: "We are the little ones who died," and sing and recite in unison.

In the final tableau, the manger at Beth-ehem, the angels, the minstrels, and all the participants appear, and the representation closes with carols and recita-

Throughout the play the fifty children show excellent training. They speak distinctly and clearly. Many of the number have participated in the play for several years. All have been in training for the last month. The stage manager, a lady, who directed the representation, was conwho directed the representation, was con-cealed from the audience by a wing. She stood, bell in hand, and, with gentle touches, directed the movements of the younger actors from time to time. Per-fect order was maintained, and when off the stage the smaller children were with their mothers outside, or stood in a group together. together.

Recorder for Canada of the Catholic Mutual Benefit Association, assisted by Junior Chancellor, Mr. P. F. Boyle, installed, on Thursday evening, 4th inst., the following officers of Branch No. 4, London, for the ensuing year: President, T. J. O'Mara; 2nd. Vice-President, T. J. Bake; 1st Vice-President, T. J. Bake; 1st Vice-President, T. J. O'Mara; 2nd. Department of Markey, G. Gruber; Treasurer, John Denahy; Financial Secretary, Patrick O'Dwyer; Marshal, S. O'Mara; Guard, M. Curry; Trustees, Mesers. Hartman, O'Flaharty and O'Mara. After the installation Mr. Alex. Wilson, who has faithfully dischanged the office of Recording and Corresponding Secretary of the branch for the past three years, was presented with a beautiful mereschann pipe, on which was a gold band with an appropriate inscription and the society emblem. Lawyer Blake addressed the meeting in his usual interesting manner. The presentation was a made by Br. Boyle. Bro. Wilson felt as if the Halifax earthquake had visited London; Alex who have and the very many of the state of the measure of the foundation. A collection being made to Mount Vernon built the news to like forms almost a little settlement has sprung up. Here these them of the desolation that surrounds the burney at little settlement has sprung up. Here these them of the one of the foundation. A collection being made to the foundation. A collection being made the monks. S. Mart and now forms almost a little settlement has sprung up. Here these them of the foundation. A collection being on the foundation. A collection being of them, but the crash of '57 coming on, the paster was a glob band with an appropriate inscription and the society emblem. Lawyer Blake addressed the meeting in his usual interesting manner. The presentation was a gold band with an appropriate inscription and the society emblem. Lawyer Blake addressed the meeting in his declayer the declayer th Mount Melleray.

tions has occasioned considerable criticism.
The opinion prevails among members is left to the guest himself. Any sum, here that there is too much red tape employed in the new system.

out demanding any payment. The latter is left to the guest himself. Any sum, which took place at Mount Vernon, and a sufficient sum was realized to relieve the are cared for as well as in the best hotel, and every one strives to put you at your case. What strikes a visitor most is the complete severance from all worldly cares that he sees reigning there. The fathers seem to be men of another world,

rapt in feelings of devotion. Here, within its walls, they pass their lives, and here, when they are called to their reward, they are buried without a coffin, the green sod lying lightly on them. There is no better place for a man to spend a few days. It removes him from the world and its temptations, takes him away from all worry and gives him a glimpse of a higher and better life. It shows him clearly that there is something superior to the fleeting pleasures he has pursued so ardently. In a word, it leads his thoughts heavenward, and makes him a better man.

St. Bridget's T. A. & B. Society of Montreal.

The annual meeting of the above Society The annual meeting of the above Society was held on Sunday, Jan. 7th, when the following gentlemen were elected office-bearers for the ensuing year. Director and President—Rev. S. P. Lonergan. 1st Vice-President, Mr. Michael Lawlor. 2nd Vice-President, Mr. Francis D. Daly, Recording Secretary, Mr. John J. Moran. Asst. Rec. Secretary, Mr. William Smith. Treasurer, Mr. John O'Rourke. Collecting treasurer, Mr. Michael Allen. Asst. ng-treasurer, Mr. Michael Allen. Asst. Col treasurer, Mr. James Huff. Grand Marshal, Mr. John Condon. Asst. Marshals, Mr. Michael Kellaher, and Mr. James Connelly. This Society is doing a great amount of good in the cause of temper-ance and benevolence, there being a bene-fit of \$100 paid to the widow of a deceased member, or to the widowed mother of an unmarried member. There is also a funeral benefit of \$40 paid to a member on the death of his wife. There is at present upwards of 300 members on the roll-book, and new members being added at every weekly meeting, makes it one of the most weekly meeting, makes it one of the most powerful organizations of the kind in the Dominion. Any number of gentlemen who may wish to form a Society similar to St. Bridget's, can have a copy of the by-laws and all other information by address-ing the Secretary, John J. Moran, 405 Amherst street, Montreal.

Local Enterprise,

During a recent visit to the "Popular Music House" of Chas. F. Colwell, at 179 Dundas St., our attention was called to a Dundas St., our attention was called to a Cabinet Organ of an unusually superior quality. The Organ in question is certainly the handsomest ever seen in this City; and the beautiful and artistic designs displayed in the numerous carvings and cildings shown on the case, cannot fail to solve the Angelus bell is tolling—and barehead and praying appears the miller who, at the cildings shown on the case, cannot fail to sound of the Angelus bell had stopped the displayed in the numerous carvings and gildings shown on the case, cannot fail to please the most fastidious or exacting.

The music contained in this Organ is of a and the midday rest, and both the brothers very high order, and capable of produc- were saved! ing some very pleasing and asto combinations

re deserving of much praise, and the support of the musical public. They are both practical organ-builders, each with an both practical organ-builders, each with an experience of over twenty-five years; and they claim to be able to make organs as good as the best in existence, which we do not doubt, judging from their productions thus far. Mr. Benson will be favorably remembered as having been for so many years the maker of the Andrus Brothers' Organs and Melodeons, and Mr. Davis has been connected during the past thirty years with some of the best makers in the United States. It is the intention of these gentlemen, we under-

been entrusted to Mr. C. F. Colwell, of this city: which fact of itself should give intending purchasers every confidence in the enterprise. Our many readers are cordially invited to visit Mr. Colwell's Warerooms, and consult him in all matters pertaining to Organs and Pianos, before purchasing elsewhere.

Pat. McDonnell and Mile. P. tti. On a fine summer's morning in 1856, in

the village of Mount Vernon, West-chester county, N. Y., a laborer, named Pat McDonnell, was walking along, smok-ing his pipe, going to his work, and though very early, he saw a gentleman working away, with pickaxe and spade, in a vacant lot beside the road-side. On Pat's approach the gentleman was recognized as Father Jeremiah A. Kinsella, pastor of St. Raymond's Church, Westchester village. In answer to Pat's inquiries Father Kinsella stated that he wanted to build a church in Mount Vernon, and having no money he was obliged to commence the work himself. On hearing the good Father's statement, Pat hurried to impart the news to his neighbors, and in about

Pat, the laborer still a resident of Mount Vernon, and Mlle. Patti, now giving concerts in New York, were gratefully re-membered and highly spoken of by the late Father Kinsella, for their unsolicited aid in building the first Catholic church in the village of Mount Vernon, N. Y.

What to Read.

Are you deficient in taste? Read the

Are you deficient in scientific matters? Read St. George Mivart. Are you deficient in piety? Read the

The following beautiful instance of a providential escape from death occurred lately in Austria. Two brothers aged nine and four respectively, were playing to-wards midday at a brook close to a mill. The small brother happened to fall into the water. Immediately the elder brother, well aware of the danger, jumped into the water, which, though at that place shallow enough, began to flow rapidly towards the mill, which was only twenty paces off. The younger brother was therefore in the greatest danger of being carried away by the current, and if not saved there and then, ne would be torn to pieces by the wheel, he would be torn to pieces by the wheel, meeting with a certain and cruel death. The elder brother, aided by the current, was lucky enough to get hold of the younger one; already he had grasped with one arm his half-dead brother, but, as seemed certain, only to die with him. With a fearfully increasing rapidity both brothers were carried by the current to the revolving wheel, and nobody seemed to hear the shouting and screaming of the elder boy. Already the two brothers were couching the wheel, and the elder one was

COMMERCIAL.

Wheat, Spring....
"Deihl,....
"Tredwell."
"Clawson...
"Red..... 18 00 to 25 00 14 00 to 16 00 8 00 to 10 00 2 00 to 3 00 28 to 0 30 26 to 0 28 26 to 0 30 22 to 0 27 15 to 0 20 10 to 0 11 Eggs, retail. Butter per Il Lambskins, each. 0 75 to 1 00
Calfskins, green, ♥ ₺ 0 10 to 0 13
Tallow, rendered 08 to 0 09
Hides, No. 1 00 to 0 8
2 00 to 0 67

MISCELLANEOUS. SKINS AND HIDES. MISCELLANEOUS.

....xd 122 90 " prefxdxd 113} iiia 50 Ontario. xd 50 Ontario. xd 50 Royal Standard. Ontario Investment Ass'n London Life. 108 134

65. GRAIN—Wheat, white winter, 1 02 to 1 04, 2 anada red winter, 1 05 to 1 69, 2 pring, 1 05 to 1 10. Corn, 80e to 80e. Peas, 0 90 0 09. 104s, 35e to 36e. Barley, 55e to 65e 3ye, 57e to 69e. PROVISIONS—Butter, Western, 17c to 20e Castern Townships, 20e to 23; B. & M., 48e to 22. Creamery, 28e to 38c. Cheese, 12 le to 13 le corn, 14e to 14e. Hams, 15e to 16e.

Toronto Markets-Car Lots.

59 52. No. 3 cettra, 65c to 55c No. 5, 5c to 55 52.

PEAS—No. 1, 39c to 40. No. 2, 73c to 74c.
OATS—No. 1, 39c to 40. No. 2, 20cc.
FLOUR—Superior, \$4 20 to \$4 25; extra.
\$4 15 to \$4 16.
BRAN—\$12 35 to \$13 00.
BUTTER—13c to 21c.
GRASS SEED—Clover, \$7 50 to \$7 50.
BARLEY—(street)—60c to 73c.
WHEAT (street)—Fall, \$9.95 to \$0 97,

SEAFORTH, Jan 15.—Flour. Nc. 1 super, 4 25 to 4 50; fall wheat, 0 85 to 0 88; spring wheat; 0 88 to 0 90; barley, 0 50 to 65; peas, 0 50c to 0 68; oats, 32c to 35c; hides, 6 25 to 6 50; butter, 18c to 19c; eggs, 21 to 00c; cheese, 12c to 13c; potaoes, 0 35 to 0 40, corn, 00c to 0c.

Are you deficient in taste? Read the best English poets, such as Gray and Goldsmith, Pope and Thomson, Cowper and Coleridge, Scott and Wordsworth.

Are you deficient in power of reason? Read Locke and Hill, S. J.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Frankin.

Are you deficient in vigor and style?
Read Junius and Cardinal Newman.

Areyou deficient in political knowledge?
Read Montesquieu, Lingard's "History of
England," the "Federalist," Webster, and

Calhoun.

Are you deficient in patriotism? Read the Life of Washington.

Are you deficient in conscience? Read some of Cardinal Manning's works.

London, Ont., Jan. 15 GRAIN\$ 100 lbs. 1 55 to 1

London Stock Markets

London, —noon, Jan. 15.

Sb. Name. Sellers Euryers,

\$50 Agricultural, ... xd 121 118

60 Canadian ... xd 122 118

Montreal Market.

FLOUR-Receipts, 14,000 bls, sales, 00; Market quiet, unchanged. Quotations are as follows; Superior, 47 0 to 475; extra, 455 to 4 65; spring extra, 4 50 to 4 60; superfine, 4 25 to 4 30 strong bakers', 5 00 to 6 60; fne, 3 85 to 3 90; middings, 3 65 to 3 90; pollards, 3 25 to 3 50 ontario bags, 2 00 to 2 25; city bags, 3 00 to 3 05.

WHEAT—Fall, No. 1, \$000 to \$000. No. 1 93 to \$594. No. 3, \$590 to \$690. No. 1 90 to \$994. No. 3, \$590 to \$6991. Spring-0. 1, \$908 to \$996 No. 2, \$909 to \$5094. BARLEY—No. 1, 76c. to \$676. No. 2, \$60 7, 072. No. 3 extra, 63c to 63c. No. 3, \$6c to 52.

PRESENTATION AND ADDRESS .- Mr. Geo. S. Gfroerer, who has been teaching in the Chepstow school, was entertained at an oyster supper last week and presented with a gold watch. Mr. Gfroerer was at one time on the teaching staff of the Walkerton Public school. He was re-Walkerton Public school. He was regarded as a very good teacher, and this is borne out by the esteem in which he is held by the people of Chepstow. The address accompanying the gift was most flattering and was signed by E Zettel, Joseph Miller, Wm. Weber, Thos. Callaghan and Duncan M. Smith, on behalf of the citizens of Chepstow. citizens of Chepstow.

LOCAL NOTICES.

Gaining a World Wide Reputation. About 150,000 bottles of medicine and 3,000 Spi ometers, the invention of M. Souvielle, of Paris and Ex-aide Surgeon of the French army, have been used by physicians and patients during the last year for the cure of catarrh, catarrhal deafness, bronchitis, asthma, consumption in its first stages and many diseases of the head, throat and lungs, Consultations with any of the spreads many diseases of the head, throat and lungs, Consultations with any of the surgeons belonging to the Institute free. Poor people showing certificates can have spirometers free. Write en losing stamp for pamphlet giving full information to either of the Canadian offices, where competent English and French specialists are always in charge. Address, International Throat and Lung Institute, 13 Philips Spuare, Montreal, P.Q., or 173 Church street, Toronto, Out.

Catholic books, pictures, beads, scapulars, medals, etc., of all kinds, kept constantly in stock at the Catholic Record Bookstore, corner of Richmond street and

Another Voice in Favor of the Pride of the Valley.

Hudsonville, Noy. 17, 1882.

PROF. A. M. SHRIEVES,
DEAR SIR:—Your valuable medicine has done me a great deal of good. I have only tried one box, find enclosed \$! for five boxes of Pride of the Valley and oblige Yours Respectfully,

Hudsonville, Ottawa, Co. Mich.

For the best photos made in the city go

For the best photos made in the city go to Ept Bros., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

a specialty.
SPECIAL NOTICE.—J. McKenzie has re moved to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machine repairing and cheaper rates than ever. Raymond's celebrated machine repairing and cheaper rates than ever.

chines on sale. THE SADDEST OF SAD SIGHTS .- The grey hairs of age being brought with sor-row to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age once more resume their former color and the hair becomes thick and luxurian as ever; with its aid we can now defy the change of years, resting assured that no Grey Hair at any rate will come to sadden Sold at 50 cents per bottle. For sale

all druggists.
Mothers! Mothers!! Mothers! Mothers! Mothers!! Mothers!

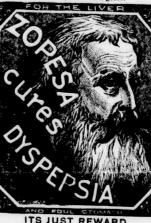
Are you disturbed at night and broken o. your rest by a sick child suffering and crying with the exeruciating pain of cutting teeth? If so, go at once and get a bottle of MRS, WINSLOWS SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magle. It is perfectly safe to use in all cases, and pleesant to the taste, and is the prescription of one of the oldest and is the prescription of one of the oldest and is the prescription of one of the oldest and states. Sold everywhere at 25 cents a bottle.

ents a bottle.

Rest and Comfort to the Suffering.
"Brown's Household Panacka" has 1 Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Aehe. "It will most surely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Limiment in the world, should be in every family handy for use where wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches ot all kinds," and is for sale by all Druggists at 25 cents a bottle.

Use "TEABERRY" and you will find Your teeth become as pearls; 'Twill fragrant make the breath of all. Boys, women, men and girls. FOR THE LIVER



T. Manchester, Auburn, N. Y., PESA is taking the place of many dicines in that section. medicines in that section.

As a panacca for the Liver it is admirable, corrects the bile, strengthens digestion, cures Dyspepsia. It acts quickly, gives rest to the nerves, promotes sleep. It is pleasant to take. Keep the Liver healthy and you prevent fever and ague, Billious and other fevers, and as a rule are happy mortals.

Ontario Mutual FIRE INSURANCE CO.

THE ANNUAL GENERAL MEETING of the members of this Company will be held at the Company's Rooms, Victoria Buildings, Richmond Street, City of Lon-don, on Monday, the 29th inst.,

at 2 o'clock, p.m., when a report for the year will be submitted, and the election of Directors for the ensuing year proceeded with. JOHN SMITH,

London, Jan. 13, 1883.

When I say cure I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of FITS, EFILEFSY or FALLING I that would be disea

REMOVAL!

H. BEATON

ng about to remove one door south of his WILL OFFER HIS WHOLE STOCK

HATS & FURS! AT COST FOR NEXT 30 DAYS. COME AND

BEATON.

SECURE A BARGAIN.

RICHMOND STREET.

London Mutual Fire Insurance Company of Canada.

NOTICE is hereby give that the annual general meeting of the members of this Company will be held at their office, Riemmond street, in the City of London, Ont. on Wednesday, the 31st of January, 1888, at the hour of 2 o'clock in the afternoon, when a statement of the affairs of the Containing the containing the containing the submitted, and Directors elegated, according to the Act of Incorporation. By order.

D. C. MACDONALD.

London, th January, 1883. TEACHER WANTED

IMMEDIATELY, for the R. C. Separate school No. 2 West Flamboro, a female leacher holding second or third-class certificate. Address Trustees, R. C. S. S., Hayesland, P. Q., Ont.

320 ACRES FREE!

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New Ties, Silk Handkerchiefs.

Underclothing, Etc. N. WILSON & CO.

The public is requested carefully to notice the new and enlarged Scheme to be drawn monthly. CAPITAL PRIZE, \$75,000. TICKETS ONLY 85. SHARES IN PROPORTION

LOUISIANA STATE LOTTERY COMPANY "We do hereby certify that we supervise the arrangements for alt the Monthly, and Semi-Annual Drawings of The Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness, and in good faith toward all parties, and we authorize the Company to use this certificate, with facsimites of our signatures attached, in its advertisements."

Commissioners.

Incorporated in 1868 for 25 years by the Legislature for Educational and Charlitable purposes, with a capital of \$1,000,000, to which a reserve fund of over \$550,400 has since been added.

By an overwhelming popular vote its franchise was made a part of the present State Constitution adopted Dec. 2nd, A.D., 1879.

The only Lottery ever voted on and endorsed by the people of any State.

Its Grand Single Number Drawings take place monthly.

A splendid opportunity to win a fortune. Second Grand Drawing, Class B, at New Orleans, Tuesday, Febru'ry 18, 1883—153d Monthly Drawing.

CAPITAL PRIZE, \$75,000

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APPROXIMATION PRIZES.

9 Approximation Prizes of \$750...

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2,250

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VOL. 5.

NICHOLAS WILSON & CO FASHIONABLE TAILORS.

A nice assortment of Importe TWEEDS now in stock.

New Ties, Sllk Handkerchief Underclothing, Etc. N. WILSON & CC

Renunciation.

CARLOTTA PERRY. Both bird and cage were fair, And both belonged to me; Yet ever with heartful eyes The bird looked over the soa. Within their tender depths Shone ever a wild unrest; Ever against the bars It beats its beautiful breast.

I said, I will make its cage
So bright, and glad and gay,
With all that love can do,
It cannot choose but stay.
In vain! With all my art, Still it was pain to me That ever with longing eyes My bird looked over the sea Then I said, I will hold it closs-

Surely it is my right—
I will keep this preci us thing,
If not by love, by might,
In vala! Though mine the power
To hold or set if free,
Not mine to hold its heart—
That could escape from me. Then I said, Be free, O bird,
To spread your beautiful wings,
Who cares for a song, unless
It's also the heart that sings?
For the glance of eyes that shine,
It shining they also rove?
For the snowlest breast, if ne'er
It beats with the pulse of love?

Wide I opened the door,
But I turned my face away,
For men are weak sometimes,
Whatever the world may say.
A thrill of joy rang out
From a happy, songful breast—
A flash of wings—alas!
My heart told all the rest.

My bird will never come back;
Yet why should I weep or sign,
Youly the thing I love
Has entered its native sky?
'Twili never come back, I know;
But who, his love to prove,
Is willing to be forgot,
Stands on the heights of Love.

MONTH'S MIND OF BISHOP CRINNON.

A SOLEMN SERVICE.

The Principal Church Dignitaries of the Province Present.

SERMON BY REV. V. G. DOWLING. When a dignitary of the Roman Catho-lie Church dies it is customary to hold a month after his death a solemn service for the repose of his soul, and this is com-monly known as "the Month's Mind." The Month's Mind of the late Bishop Crinnon should properly have been held on the 25th of December, but as that was Christmas Day, when the spirit of the Church should be one of rejoicing, the service was postponed until the 17th, when it was celebrated with all the im-

pressive rites of the Church. St. Mary's Cathedral was heavily draped in black, as on the occasion of the funeral of the late Bi hop, and the edifice was

erowded to the doors The following Church dignitaries were within the sanctuary: Archbishop Lynch, Lishops Wolsh (London), Cleary (Kingston), Jamot (Peterboro'), O'Mahony (soadjutor bishop), Monsignore Farrelly (Belleville) and Vicars-General Heenan and Dowling. All the priests of the dio-cese, besides a number from other dioceses, were present and assisted in the ser-

A solemn requiem mass was celebrated. Bishop Jamot officiating as celebrated, Bishop Jamot officiating as celebrant, assisted by Very Rev. E. I. Heenan, V. G., as Archdeacon, and Rev. Fathers O'Con-nell and Feeny, as Deacon and sub-Dea-

was preached by Rev. Father Dowling, V. G. His text was: "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them —Rev. XIV. 13.

them .- Rev. XIV. 13.

May it please your Grace, My Lords, Very Reverend and Reverend Fathers and dear friends,—The joyful feasts and octaves we have been keeping are now over and the Cathedral is once more in mourn ing. The day fixed for the Month's Mind in memory of our dear departed. Bishop has arrived and we are all here to celebrate it. It is a melancholy occasion for all who knew him; for the Prelates who have loss in him a counselor and a companion; for the diocese at large which has lost in him a faithful administrator; but most of all to the priests of the diocese, who are here to-day, like orphans without a father, knowing well the value of him they have knowing well the value of him they have lost and wondering if in the future they shall ever find his like again. Yes, we are all undoubtedly filled with sorrow, but that sorrow falls most heavily on his priests, and hence it is that His Grace, the Archbishop, kindly considering their distress, has been pleased to call. to call on a priest of the diocese to give expression to that sorrow and to comfort priests and people by a brief review of the edifying life and labors of Bishop Crinnon. Of our sorrow I can only say it is something to be felt in the heart and not expressed in words, some thing to be pitied and not paraded before the world. Our good Lord, who for his own wise ends inflicted on us this loss alone knows how deeply it is felt. But in the words of St. Paul read at mass today, "He wills not that we be sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through