

# The Catholic Record.

VOL. 3.

LONDON, ONT., FRIDAY, DEC. 3, 1880.

NO. 11?

## REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

### ECCLIASTICAL CALENDAR.

DECEMBER, 1880.  
Sunday, 5.—Second Sunday in Advent. Semi-Double.  
Monday, 6.—St. Michael, Bishop of Myra and Confessor. Double.  
Tuesday, 7.—St. Andrew, Bishop, Confessor and Pastor.  
Wednesday, 8.—Immaculate Conception of B. V. Mary. Com. Octave. Double.  
Thursday, 9.—St. Elizabeths, Pope and Martyr. Double.  
Friday, 10.—Translation of the House of Our Lady of Loreto. Double-Major.

### CATHOLIC PRESS.

THE starting of a fund for Gen. Grant's support is one of the schemes of his many satellites. It would be hard to see Grant go to the poor house, after having served America so well by advertising our government all over the world. We trust, however, that Congress will never stultify itself by granting him a pension, unless he becomes disabled from doing more harm, and then give it to him out of gratitude.

RELIGION is the foundation of the state, and without this element the Republic must go to the dogs. Then as patriots let us lift up our voice—for what is sometimes foolishly called a Protestant country, but for our own America—discovered by us—explored by us—saved in every crisis by our valor and by our wisdom—yes, our country—still all Catholic in its ancient systems of jurisprudence—in its institution of marriage—in all that makes Christian civilization—in every sense our country, and the only question is, what can we do? If infidelity and corruption continue to increase our civilization is threatened. Machomet is at the door, and Alaric thunders at the gate of the citadel!—*Buffalo Union.*

It, at times, we appear to grow careless in our religious exercises and for a time fall into our human infirmities, we should take courage and arouse ourselves to a new life, as did the three beloved Apostles, whom our Lord took with Him into the Garden of Olives. Leaving them alone, He went forward asking them to watch and pray. Three times did He return, finding them sleeping, for their spirits were willing, though the flesh was weak. This He knew, and finally bade them take their rest. So it is with us. We watch and pray, but fall asleep, become careless, through the weakness of the flesh, whilst our spirits are willing to serve God.

An effort is being made in Brooklyn to dole out aristocratic element from at least one Protestant church circle. It may perhaps seem strange that Brooklyn, in spite of comparatively recent rise and progress, has numerous old families and that the "best people" actually exist in great numbers within its hallowed precincts. The "best people" are those who can not afford to wear good clothes, and who do not dare to go to church and mingle with the "old families." Now there is an attempt on foot to build a temple in which people whose ancestors came in after Grant's administration and then did not succeed in making money may worship. This temple is also to be free from secularism and sectarianism. It is to be entirely new in all its methods and nothing like the ordinary thing—it is to be an "industrial church." It is supposed to hold to take the wind out of Tammany's sail or to deprive Beecher of his church, but only in a phrase to help, and who do "make a week's wages support the loved ones at home" and to help everybody to everything. Stock will doubtless soon be sold for Brooklyn's religions, in a business point of view, are "at the top of the heap."

A sudden death has just put a premature end to the career of a lady whose life was full of the most thrilling dramatic incidents. The Countess de Crivy was a business point of view, are "at the top of the heap."

A SUREN death has just put a premature end to the career of a lady whose life was full of the most thrilling dramatic incidents. The Countess de Crivy was a business point of view, are "at the top of the heap."

interests to their spiritual welfare, and her memory will remain dear to Catholics.—*London Univers.*

THE *Detroit Free Press* emphasizes the remarks of *The Catholic Review* regarding the position of Protestantism in regard to the poor—"It has been made a reproach to the Protestant clergy and church members that, at least in the large cities, the poor are not welcomed to the churches. They are not, of course, thrust out of the synagogues; but attendance at church is either too expensive or too humiliating for them. They cannot afford to pay the prices which must be asked for sittings in the elegant toilets which shine in the other pews. For, in this country, the church, even more than the opera, and almost as much as the ball or the party, is used for the purpose of displaying upon their backs or heads the wealth, taste or caprice of the attendants. In brief, the majority of Protestant churches in the large cities are religious clubs, where for a fixed sum per year the members assemble weekly. They listen to a brilliant and eloquent essay, relieved or heightened by the music. They gaze upon architecture and decoration of questionable taste, often rivaling in tawdriness and vulgar display the theatres which are there condemned, and sit in luxuriously cushioned seats which afford the attendant no excuse for lounging at home." No attempt is made to disguise the fact that all this Protestant display is intended for the convenience of man, not for the worship of God. In Catholic Churches all things are spread at the feet of the Most High. All ornament, all expression tends towards the Sacrifice, and the notes of music—light, color, the tones of the human voice, art and nature—all are reverent before the form which veil Our Lord. Man offers himself before his God; he forgets all but the divine Presence. In the Protestant churches, there seems to be no God. There man worships himself under the symbols of art and luxury. The poor dare not enter; if they go at all to these churches, it is to be seen, like Lazarus among the jewelled guests of Divos.—*Catholic Review.*

"SOFTNESS" is sometimes imputed to young men, who are attentive to their duties as practical Catholics, and they are sneered at for being effeminate. We must say that it is rather unfortunate for the age that piety is rather a characteristic of women than men. But in that they do not show the wickedness of nature, it is a struggle of mind that forces the body into submission, for attention to religious duties is what human nature is fitted for, and plugging the poor Indian anew into the pagan darkness from which he was beginning to emerge.

Fortunately, the fleet which three years ago left the White Flag, bore also a more numerous, besides his officers, were not mere traders; they came provided with implements of agriculture; a few had brought their families to make this distant shore their home. The powerful "Company of the Hundred Associates," more over, were pledged to furnish a number of immigrants to four thousand souls, the end of ten years;—and such was the prospect the noble and devoted Champlain was given to contemplate, before closing his eyes upon the scenes of his long and glorious life. His death on Christmas day, 1635, filled with sorrow the hearts of his countrymen, wherever they were scattered throughout the land; the Indians also wept for the kind-hearted Governor, whom they regarded with reverence and affection. He was succeeded as Governor of New France by the gallant De Montmagny, who continued the plans of his illustrious predecessor. In his company, besides his officers and soldiers, were two noble families—Gandeur de Repentigny and Le Nouf—comprising forty-five persons; with workmen, artisans, and laborers, giving to the infant colony a population of nearly two hundred and thirty souls.

The fact of being a Catholic and believing all the Church teaches is not sufficient for salvation, but rather a great hindrance to it, if we do not join good works with our faith. This indifference to the ruin of many souls, if such a thing were either hot or cold, but because thou art lukewarm, I will vomit thee out of my mouth." This warning should make us feel the necessity of being fervent in our faith, if we would be saved. We cannot be tepid.—*Catholic Columbian.*

THE REDEMPTORISTS IN TORONTO.  
The Toronto papers contain interesting reports in reference to the very great success of the mission now being given in that city by the Redemptorist Fathers. Great crowds fill St. Michael's Cathedral both mornings and evenings. The sermons are powerful efforts, and these, together with the religious exercises, cannot fail to bring comfort and consolation to many a one who has, while engaged in the busy affairs of the world, allowed his faith to grow cold.

C. M. B. A.—All the members of this society are particularly requested to attend next meeting, Monday, Dec. 6th, as business of special importance will be considered.

## THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSLINE MONASTERY—ESTABLISHED 1639.

A. M. D. G.

INSTRUCTION DERIVED IN NEW FRANCE—THE WAYS OF DIVINE PROVIDENCE—ARRIVAL OF THE URSLINES.

As stated in the introduction to the "sketches" already commenced in the RECORD, the original intention was merely to give a few of the more remarkable occurrences in the early history of the different religious institutions, with the object of making known in some degree the many almost insurmountable difficulties—insurmountable to any than those who endowed with an enduring Faith in God's Providence—which had to be met and overcome. The choice of incidents where they exist in such profusion has been found to be a matter of little difficulty, and therefore we have decided to enlarge the scope of the sketches. With this object we shall go back, and in the next ensuing papers give an account—brief as may be—of the first establishment of the Ursulines, and afterwards continue the sketches from where we have left off, down to a recent date.

Thirty years (1639) had elapsed since the illustrious founder of Quebec, who had mainly in view "to plant in this country the standard of the Cross, to teach the knowledge of God and the Glory of His Name; desiring to increase Charity for His creatures," had made the attempt to fix a permanent settlement upon the shores of the Saint Lawrence. With no other neighbors but thousands of miles of savage hordes, the little colony founded in 1605 would have been for twenty years merely a central post for the fur traders, had it not been, above all, a refuge and rallying point for the Missionaries, while providing for the spiritual welfare of the pagan Indians. The call was accepted by the sons of Saint Francis as early as 1615. Ten years later came the JESUITS, to share the labors, and in 1629, the little fort of Quebec was beleaguered at once by famine and by a hostile fleet. It was not a Strasbourg surrendering with its army 300,000 strong; it was simply the captivity of about fifty people; but it annihilated, at one blow, rather than the French, a number of his only foothold on the American continent, and plunging the poor Indian anew into the pagan darkness from which he was beginning to emerge.

Fortunately, the fleet which three years ago left the White Flag, bore also a more numerous, besides his officers, were not mere traders; they came provided with implements of agriculture; a few had brought their families to make this distant shore their home. The powerful "Company of the Hundred Associates," more over, were pledged to furnish a number of immigrants to four thousand souls, the end of ten years;—and such was the prospect the noble and devoted Champlain was given to contemplate, before closing his eyes upon the scenes of his long and glorious life. His death on Christmas day, 1635, filled with sorrow the hearts of his countrymen, wherever they were scattered throughout the land; the Indians also wept for the kind-hearted Governor, whom they regarded with reverence and affection. He was succeeded as Governor of New France by the gallant De Montmagny, who continued the plans of his illustrious predecessor. In his company, besides his officers and soldiers, were two noble families—Gandeur de Repentigny and Le Nouf—comprising forty-five persons; with workmen, artisans, and laborers, giving to the infant colony a population of nearly two hundred and thirty souls.

The fort was now enlarged and partly built of stone and the streets of the city were traced. The Jesuit Mission House having received reinforcements, a Residence was established also at Three Rivers; another Mission house was built in the distant country of the Hurons—eight hundred miles west of Quebec—and there, in the midst of persecutors, was a band of faithful converts. The wandering Algonquin and Montagnais, more docile than the Hurons, wherever they had met the Missionary, had received with joy the glad tidings of salvation.

An immense interest in the success of the missions and the welfare of the colonists, was awakened in all ranks of society in old France by the publication of the *Relation des Jéuites*, in which the holy missionaries made known the wonderful effects of Grace in those new Christians, as well as the ardor of their own longings to shed their blood for the cause of God. Princes and Prelates, courtiers and ladies of rank as well as pious persons in the humbler ranks of life, vied with each other in raising funds for the missions and other charitable purposes. One of these pious donations provided for the establishment of the converted Algonquins and Montagnais on the model of the Reductions of Paraguay. This was commenced, in 1637,—by Noel Brulart de Sillery, prime Minister of Louis XIII., who renounced the world and embraced the ecclesiastical state in 1634, and who passed the remainder of his life in the practice of good works—the Christian village of Sillery, (now the parish of Saint Columba of Sillery.)

There, at a distance of only four miles from Quebec, were little Indian girls waiting to be instructed. Other little French maidens were growing up among the settlers, within and around the city. It is easy to imagine with what anxiety pious fathers and mothers looked upon their daughters, for whom it was impossible to procure the advantages of education and instruction. For their sons these precious advantages were prepared in the college of the Jesuits, opened in 1635. Had Divine Providence, while providing for the blind unfeigned, rocking in its little nest, forgotten the bindings of a Christian home? If left without intellectual and moral culture, would not the descendants of European civilization sink to the level of the degraded beings around them, and become, perhaps, more savage than the natives themselves?

But Providence had not forgotten the little ones in New France, as we shall soon see.

Far from these vast regions where the fearless missionaries labored, away in central France, the old city of Tours (see note) lay quivering in the sunlight of an April morning. It is not to the bright fields, the vine-clad hills, the pleasant thickets of mulberry trees, that we shall direct our gaze; but to the clustered garden-walks of the sisterhood glides with joyous step, and kneels before the rustic shrine, "the Hermitage" of St. Joseph. If the sacred spot were less shaded we might have recognized the features, now so familiar to thousands on both sides of the Atlantic, in Mother Mary of the Incarnation, hastening to thank St. Joseph for an immense favor: the long years of waiting were over; the "amiable Crosses of Canada" which promise her "the delights of Paradise," because there she will find an opportunity of "winning souls to God," are before her.

To many of our readers, the name of Mary of the Incarnation is already a household word; perhaps there are none who have not heard something of the history of this remarkable woman,—the first teacher of female youth in Canada; the first, also, whose name, from this Northern America, has been carried to Rome, to be inscribed as a candidate for the highest honors upon earth.

Born, in 1599, of a family not wealthy, but honorable, and distinguished for piety and virtue, Marie Guyart had the advantage of a solid and pious education, which, in itself a grace, disposed the faithful soul to be the recipient of other graces. The piety and innocence of her youth; the trials that attended her during the two years of her married life; the admirable virtues she practiced during her widowhood, while bringing up her infant son,—the only tie that retained her in the world;—these would form the headings of many chapters replete with interest and edification. At length, after twelve years have brought her son beyond the helplessness of infancy, she confides him to her sister's care, and enters the cloister. These years of prostration had led to her narrow, thorny path, leading to the mountain heights of sanctity. She had practiced the counsels of Evangelical perfection before pronouncing the solemn vows as a religious. She had described of himself, "Henceforth I live, yet not I, but Jesus Christ liveth in me!"

The interests of God had become here; the extension of the Kingdom of His Divine Son, her only and ardent desire. She was a family in a house, even which it was evicted, and who were removed from trial, have been discharged, the magistrate stating it was no case for a jury.

London, Nov. 24.—A Dublin despatch says the commander of the forces in Ireland has received a sudden summons on Wednesday to meet Forster, Chief Secretary, at the Castle.

mon Council has power to pass an act to prohibit the play, and if it has, he is instructed to prepare an ordinance that will cover the case. Alderman Marshall was the only member voting against the resolution.

## NEWS FROM IRELAND.

### AFFAIRS STILL MORE THREATENING.

### TROOPS BEING SENT INTO THE COUNTRY.

Dublin, Nov. 24.—Fifty-seven sacks of Boycott's newly threshed corn have been despatched from Loughnash to Cong for shipment to Galway, thence by train to Dublin. They were sent to Cong under an escort of cavalry, infantry, policemen and Ulstermen.

Cork, Nov. 24.—Fourteen men were arrested this morning for participating in a Fenian procession from which shots were fired. The police state that the shots were directed towards them.

London, Nov. 24.—The case of Philip Collison, charged with libelling Alexander Sullivan, is postponed until Saturday. The Lord Mayor of Dublin announces the consideration of the fact that only £2,000 have been raised of the ten thousand necessary to defend the Land Leaguers. He transferred to that fund £108, the balance of the political defence fund, of which he is the sole surviving trustee.

Kenedy, a landlord near Longera, who recently refused to accept Griffith's valuation, was fired at last night whilst walking in his garden. Three shots were fired, but all missed.

Last week thirty-nine new branches of the Land League were organized in different sections of Ireland.

The Marquis of Conyngham's Care estate was put up for sale the other day. Some portions for one would buy at any price. The prices offered for other portions were so small that the sale abruptly terminated.

London, Nov. 24.—Healy, the secretary of Parnell, recently committed on the charge of intimidating a tenant farmer, has been elected member of Parliament for Westford borough, without opposition, to fill a vacancy.

Dublin, Nov. 24.—A Limerick correspondent says the Government, in consequence of representations made in connection with the late attempt to murder a family in a house from which the heads of the people to hunt landlords out of the town, have ordered an iron barrier for the temporary accommodation of special police to be erected in the neighborhood where the outrage took place. The structure moved by rail to Newpallas to-day, but the police were unable to get any one to remove it to its intended site. The barriers still remain at the railway station.

London, Nov. 24.—Telegrams from Dublin and Cork state that large quantities of arms and ammunition are received daily by the Land Leaguers. The Leaguers are convicted at Cork, but large quantities also come from other parts of the country. The police in some way and but few seizures are reported.

Dublin, Nov. 24.—The date of the trial of a indicted Land Leaguers has been fixed for the 17th inst. Among the fourteen men arrested at Cork this morning for participating in the Fenian procession is a soldier. The prisoners have been committed for trial.

The five persons arrested near Loughrea, county of Galway, for assisting to reconstitute a family in a house from which it was evicted, and who were removed from trial, have been discharged, the magistrate stating it was no case for a jury.

London, Nov. 24.—Merchants and other citizens declare they will not serve on the jury in the State trials, for fear of severe injury to their business, or number. As the merchants have business with all parts of the country they fear being "boycotted" if the traversers are convicted. "Boycotting" spreads like wildfire. At Byle, county of Roscommon, a miller refused to grind grain for a tenant who paid rent. The latter took the grain to market, but the Land League emissaries kept purchasers away. Another tenant was unable to sell his butter for the same reason. A country shopkeeper was warned to transfer his accounts from a respectable trader who, although a member of the League, incurred his displeasure by having abstained from joining until "boycotted." A blacksmith refused to shoe his landlord's horse, as the landlord was not a member of the League. In Boyle the Leaguers are endeavoring to "boycott" respectable traders who refused to subscribe for the creation of a platform at a Land meeting.

persons were arrested for participating in, was the annual celebration of the execution at Manchester in 1867 of Allen, Larkin and O'Brien. No firearms were found on the prisoners.

An unusual number of minor outrages are occurring throughout Ireland. Mr. Forster has started for London to attend a Cabinet Council.

It is stated that the Irish Executive intends to station a military force permanently at Clarendon, and also increase the garrison at Castlebar, so that it will be easy to send troops from these two centres to any point in the west of Ireland. Parnell's defence fund grows slowly. The League urgently appeals for more money. The town of Enniscorthy, where eight months ago Parnell was rotten-egged, has subscribed £200 for the defence.

In a speech at Becon, Wales, Stafford Northcote said he believed there would soon be Tory reaction. He contended that Parnell is a man of great ability, but thought he had overstepped his mark. Ireland badly needed legislation, but no legislation drawn on Parnell lines.

London, Nov. 27.—A crowded meeting of loyal inhabitants was held yesterday, and was attended by the country gentry and Protestant clergy generally, several farmers were present.

Resolutions were passed condemning the land agitation and agrarian outrages.

The News says that the new Irish Land Bill will be, without question, a genuine practical effort to solve the agrarian problem.

A correspondent at Dublin reports that the Ulster men left Lough Mask under a strong escort. There was no demonstration. The Hissars remained to protect Boycott.

A Battalion of the Guards has been ordered to Ireland. The strength of the Battalion is about eight hundred men, and will go on reinforcement. It contains very few, if any, Irishmen. The Battalion will leave London for Dublin on Wednesday.

London, Nov. 24.—Four regiments are under orders for Ireland. Nearly a thousand more men have been ordered to the Land League in Kildenny district. At an immense land meeting in Loughrea several priests were present, and many agitators carried naked swords.

The parish priest of Ballinrobe has received a letter in which he is threatened with death if Boycott is shot. The letter bears the Monaghan post office.

A correspondent at Rome hears the Irish Land League has ordered all the money from America to be sent to Paris instead of Dublin.

Dublin, Nov. 29.—This work of the Boycott relief expedition is completed. The Ulster men, escorted by the infantry, marched from Ballinrobe to Clarendon, a distance of thirteen miles, where they took the train northward at seven o'clock this morning. Boycott himself, with his wife and two nieces, left Lough Mask in a covered ambulance wagon, and escorted by a company of hussars, was driven rapidly to Clarendon. Mrs. Boycott came in for a certain amount of sympathy, but for the hard-looking, grey bearded, insignificant looking agent, there was none.

Our city shopkeepers are now one and all putting their best foot forward for the holiday season. The prospects are bright for a good run of business during the next few months.

A paper mill is to be erected immediately on the north bank of the River Thames, opposite the waterworks. At least fifty hands will be employed. Permission has been granted the company to make use of the waste water from the waterworks.

Some of our city reporters are very enterprising. They are all suffering from an attack of the interviewing fever, and one of them recently attacked a dealer in furs, and found out all about skunk and other skins. We should like to see the notebook of the man who says something to everybody at the post office yet remains unexplored. See to it gentlemen.

A burglary on a large scale was enacted in this city on Sunday morning last. Three desperate characters broke into Mr. Clarke's exchange office and succeeded in procuring a large sum of money. They had been closely followed by the police for some days previously, and without knowing that the robbery had taken place, the detectives arrested two of them as they were about to leave by the Great Western.

The third person succeeded in getting away from one of the officers after a desperate struggle, and took a comfortable train such despatches behind prison bars. All the circumstances connected with the transaction serve to show that they are most consummate soundrels.

A man named Thos. Johnson, a stone mason employed on the Air Line bridge, which is being rebuilt at Tilsburg, was instantly killed on the 28th, by a heavy pulley block falling on his head.

On Tuesday morning Thomas Roman, of Newmarket, while laboring under a sort of melancholy, attempted to commit suicide by cutting his throat with a butcher knife. The wound was not fatal.

PURCHASE  
y & Bruce  
WOOD,  
GREEN.  
Winter's cut-  
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her railways, or  
S,  
hurst and Front  
RONTON.  
GOODS.

WINTER 1880  
WINTER TRADE  
AT—  
BBONS'  
es,  
ew Cloakings,  
New Jackets,  
ets,  
Gloves,  
ood Dressing Flannels,  
ers,  
and Canadian  
Underclothing.

SOLD CHEAP.

GOODS HOUSE.  
Grand opening  
large stock we have just  
containing 30 pieces of  
Brussels Carpets,  
a few to \$1.50—  
new goods—usual price \$1.50  
new Millinery Rooms,  
of being opened—carpet-  
making day and night. All  
the novelties from Paris,  
England, and novelties from  
explored by us—saved in every crisis by  
our valor and by our wisdom—yes, our  
country—still all Catholic in its ancient  
systems of jurisprudence—in its institution  
of marriage—in all that makes Christian  
civilization—in every sense our country,  
and the only question is, what can we do?  
If infidelity and corruption continue to  
increase our civilization is threatened. Ma-  
chomet is at the door, and Alaric thunders  
at the gate of the citadel!—*Buffalo Union.*

ALL MORE—  
ORDINARY  
HAT HAS BEEN!  
—THE  
LOVE HOUSE  
sale the contents of  
DIFFERENT CASES  
—OF—  
SETS!  
BEING  
of a Wholesale Stock  
wholesale price ranging  
or dozen. The lot will be  
at the extraordinary price of  
PER PAIR

WELL & CO.  
GLOVE HOUSE  
BATHS.

THIC INSTITUTE,  
Avenue, London, Ont.

ELECTRIC VAPOR BATHS.  
Electric effect of the Mollere  
lids to perfect the perspi-  
of the skin, to give a living  
lie, instead of the weak,  
which the majority of per-  
skin is thus fitted for im-  
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or Baths is one of the most  
in exposure to slight drafts,  
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in Rheumatism and Gout  
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cesses, affections of the kidneys  
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and to imagine it to be  
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cannot weaken. Travellers  
to bathing establishments  
in Rheumatism. Electric  
is highly tonic, and the rate is  
of strength. Perspiration  
living tissue, but merely  
which merely weakens you  
you perspire well you come  
stronger than when you went  
tested in three ways: its  
debilitated by disease, or  
of it, but she will be always reckoned  
affords the most astonish-  
her it be the fatigue of men-  
continued physical labor.



Life and Falshood.

I bowed myself in grief, and leaned on the breast of earth. "O deathless nothing!" I cried, "why bringest thou over to birth Beauty of bough and bird, white flower and leaf? Yet openest to the sun our hearts of meager worth? Here where I grieve receive me back, and bury my grief?"

FOO STRANGE NOT TO BE TRUE

BY LADY GEORGINA FULLERTON.

"Ah! hah! Our young lord is too young to marry. He is going on his travels first." "Well, I saw him gathering Madeline's roses for that blue-eyed young lady who arrived a few hours ago at the castle; and if monsieur le chevalier is not paying his court to her, I am much mistaken. Madeline is in the third heaven; she will get something handsome for her flowers. Look, they are going into the church. He is showing her all about the place. We shall see them, I hope, on the green next Sunday evening. M. le Baron likes to see the boys and girls at play after five o'clock." "Aye, and Mademoiselle Isaura is to give a marriage portion to the best behaved girl of the village. A little bird has whispered to me that your Jane's eldest daughter is to be the Rosier."

I asked if it was a good thing he wished, and he said, Yes. So I did what he said. When we left the church he said, "Papa and mamma were married that day, and I have never seen my father—he died before I was born." That was the only time he spoke gravely, for he does nothing but laugh, and say such funny things that he makes me laugh too. Will you look at the crusader's tomb to-morrow, and please call me early, dearest mamma, for we are to ride before it gets hot, Bertha says, and whilst the dew is on the grass." Mademoiselle d'Auban tenderly pressed her lips on her daughter's cheek. Mina went to bed, and was soon fast asleep. But Mademoiselle d'Auban lay awake, thinking of German castles and haunted chambers and of palaces, enclosing, even as in living graves, warm and loving hearts. And she missed on her child's destiny—her lovely, gifted child, doomed to share her parents' strange and unsettled existence. It was long before she closed her eyes. But in the morning she was sleeping heavily when M. le Baron lounded the steps leading to one of the entrances of the parish church, which stood between the court of the castle and the village.

The ride proved a delightful one to the new friends. The dun pony had carried Bertha and Isaura for many years. It was as gentle a palfrey as lady ever rode. Raoul, mounted on his fiery grey, headed the cavalcade, which went winding up the hill, and across the fields into the woods. He was in the highest spirits, in spite of the baron having insisted on an old piqueur escorting the party, in case of accidents—a precaution which he had deemed a reflection on his own equestrian skills. His good-humored resentment, and his outbreaks of indignation at Jacques Ferrand's remonstrances on one or two occasions, when the roads were getting bad, and M. le Chevalier was pushing on too fast for M. Jacques's own comfort, as Raoul whispered to Mina—only heightened the excitement and enjoyment which at that age derives its source from the overflowing joyousness of youthful life. They rode through shady nooks, soft green valleys, and smiling villages. They drove up at the top of a hill, to look at the view of Montbrison and of Moulins in the distance—the spire of its cathedral raising against the deep blue sky. They descended to explore the ruins of the abbey in the horizon as they returned, skirting the wood just within the shade, alongside fields of waving corn, just ripening for the sickle, and edged by the fringe of scarlet, blue and purple flowers which modern improvements are gradually banishing from the land.

"Wall, mamma, I was looking straight at the windows of the parlor—the one which opens onto the parquet—when there came a flash of lightning, and I saw, as distinctly as possible it seemed to me, a face looking into the room, and it was at that moment at least, I felt sure it was Osece's face!" "The Indian Osece," repeated her mother, apparently relieved. "Oh, my darling, I have no doubt then, it was an optical illusion. I have often felt as if I saw about my bed some of these terrible dark Natchez' faces. They quite haunted me at one time." "I have never thought so little about America as since we have been staying here. I was listening to M. Raoul, and wondering about his travels and their progress. Then all at once I saw what I thought was Osece's face; but it was such a brief glimpse of anything a flash of lightning gives."

A MINISTER ACCEPTS THE MIRACLES OF LOURDES AND KNOCK.

The Rev. Dr. Stephen H. Tyng, Jr., preached last evening in the Church of the Holy Trinity on the miracles at the shrine of Notre Dame de Lourdes. If of the sermon was a discourse on faith as illustrated in the words of Christ to the disciples when he declared to them that if the bad faith, even as a grain of mustard seed, they might say unto that mountain, Remove, and it shall remove. "The mountain," said the preacher, "represents the impossible; but the mustard seed represents capacity of development. The mighty deities of faith are done by faith in this world as miracles are secured by it in the world to come. It is this faith in part which at Lourdes in France and at Knock in Ireland has been honored of God. The scene of the shrine at Lourdes is beautiful in its pastoral simplicity and its freedom from all influences of commercial life. Though I have threaded other valleys, I have not seen such a country as Southern France. The town is full of legends—it was so from the first settlements of the Langueadoc. The peasant's imaginations take the place of newspapers. The fancy, instead of having their fancies formed for them. They have a simple and profound religious faith. The preacher said: "Never, even in dreamland, have I read such a tale as that of the little French peasant girl—Bernadette, 14 years old, who saw the form of a strange person in white, in the entrance of a grotto. Time and again the girl saw it, and the priest did not credit her story. The people believed though. The priest wanted to test the vision to see if it was real, and lo, a stream of water burst from the grotto, and now it has been running as large as a Saratoga spring for twenty-two years. The little girl was sincere and simple, and died a happy death. In accordance with the girl's vision in the grotto a church was built there; it is the finest outside of the walls of Paris. A Carmelite monastery and a Benedictine convent have been built, each as large as one of our city blocks, and of beautiful architecture—all the result of faith. You may call it the illustration of a half truth, or of a whole truth, or of truth covered with error, I care not. There are piles of crutches and multitudes of conveyances cast aside by the cured at Lourdes, and the Church at Rome has endeavored the appearance and the cures as miracles. This faith at Lourdes, whether well-founded and reasonable or not, flames into an enthusiasm which shines our ruggedly Protestantism. The poor have poured out of their poverty to honor the shrine. No one dares to attempt to deny that multitudes of cures took place there. The lame leaped, the deaf heard, the blind saw. It will never be in this generation to deny these well-authenticated facts."

Final, the Rev. Dr. Tyng said that although he had been called an ecclesiastical bigot by the newspapers, it was far from being true. "The Roman Catholic Church is wise above all other sects of believers. I do not find it in my heart to impugn their motives, and in my puny impotence I am striving to attain to the same results. In this age of materialism men make merry over miracles; let us congratulate ourselves that God has left us some impenetrable mysteries. So long as there are facts that cannot be explained by present philosophy or present science so long will there be little opportunity of the people being perverted from the faith that has its place for so many centuries in human life.—N. Y. Sun."

A WONDERFUL CURE.

CROOKEDHOLM, NEAR KILMARNOCK, Ayrshire, Scotland, Aug. 20, 1890. DEAR REV. ARCHDEACON CAYANAGH:—In reply to your earnest inquiries about me, I take the greatest pleasure in writing to you the following facts: I am a young man about twenty-five years of age. I met with a serious accident in a coal pit on September 24, 1879. A piece of coal weighing about two and a half or three cwt. fell upon my head to such an extent that it rendered me unconscious for a few days. Although the doctor came and set the broken bone and dressed my wounds very carefully, he had no hope of my recovery. My good and pious priest came immediately after, and he anointed me with the last rites of the Church, as he thought it was impossible for me to get better; but, with the blessing of God, I managed to do so. When I came to my senses I found that I could neither see nor hear. My hearing and my sight had both left me. But a little time wore on, and with the aid of my doctor, my hearing came back to me, but my sight did not. So, after walking about seven months, lamenting the loss of my sight, I resolved to go on a pilgrimage to the Church of Knock. I arrived at the most holy place on Lady Day, 25th of arch, 1886. I was there Good Friday, Holy Saturday, Easter Sunday and the following week. I spent my time in continued devotion to my most Blessed Mother, Sts. Joseph and John, also the whole court of heaven. The day before I left, you may still remember me asking you through your charity to offer up a Mass for the proper restoration of my eyesight, as I intended going home, and was then no better. On the following day, after hearing Mass, I started on my journey homeward, still persevering in my devotion, hoping that the Mother of God would do something for me before I got home. Well, then, dear father, being fatigued, I fell asleep on the boat between Ireland and Scotland, and to the best of my knowledge, I slept about three hours. When I awoke I thought the men in charge of the ship had been lighting lamps. I went up stairs to the deck, and, although it was about midnight, I could see all on board perfectly well. It was then, father, that I was fully satisfied that a miracle had been wrought upon me during my short sleep. I went down stairs again, and I could see the bottom step just as plainly as the one at the top. I cannot express the feeling of joy I felt at that moment, to think that, through the intercession of the Blessed Virgin Mary, it has pleased her Divine Son—Creator and Redeemer of the world—to restore me to the former use of my sight. I arrived safe home at Kilmarnock, to the great joy of my parents and the wonder of all friends and neighbors, with my eyesight as good and as clear as it was the day before I met with the accident. I have been working every day in Glasgow since my return from the most holy shrine. Dear father, yours sincerely, EDWARD M'FLOY.

THE MEDIATION OF INTERCESSION.

A very common error underlies the Protestant writings against the invocation of the Saints. They forget to notice that there is a double mediation between God and man—the mediation of redemption, and the mediation of a man interceding for the mediation of the Saints is confined to that of intercession, like the prayerful mediation of our brethren here on earth; and all favors are asked through the merits of the redemption. Grace originates from God alone, and in the mode of God; it is given to the worthy, by long prayer to prayer. The union of Mary's prayer to his own is the basis of the confidence that St. Alphonsus and every other Catholic repose in her. The illuminated effect that our divine Saviour promised to worthy prayer, furnishes some reason for calling it, as it were, omnipotent, and for saying of it (Jas. v. 14), that the Lord obeyed the voice of man.—Dr. D. J. O'Connell.

BOGUS CERTIFICATES.

It is no vile drug, stuff, pretending to be made of wood, iron, resin, barks, &c., and put up in bottles, certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnishes its own certificates by its cures. We refer to Hop Bitters, the purest and best of medicines for curing "Truants" and "Proverbs," in another column. Yellow Oil is unsurpassed for the cure of Burns, Scalds, Bruises, Wounds, Frost Bites and Chillsains. No other medicine required in the household. It is for internal as well as external use. Every bottle guaranteed to give satisfaction. All medicine dealers sell it. There is no secret or patent in the production of "Myrtle Navy" tobacco. It could be produced by any manufacturer but no manufacturer could make it pay at the price, unless he could purchase on a large scale and sell on a large scale. He could not sell below the present price without a loss even if he could purchase on the lowest advantageous terms. To get a large market therefore, without which he would have no inducements to go on, would be the work of many years. This is the reason why Messrs. Fucet & Billings have the command of the market, and they are wise to know that they can retain it only by keeping the price down to hard pan figures. Durdock Blood Bitters cures Scrofula and all humors of the Blood, Liver, Kidneys and the Bowels at the same time, while it induces nervous irritation and tones up the debilitated system. It costs all humors from a simple to the worst form of Scrofula. For sale by all dealers. Sample 10 cents, regular size \$1.00. Yellow Oil is the most deservedly popular remedy in the market for Rheumatism, Neuralgia, Sprains, Bruises, Frost Bites, Sore Throat, Lame Back, Contracture of the Muscles, Cramp, Quinsy, and every variety of Pain, Lameness, inflammation. For internal as well as external use. Yellow Oil will never fail you. Sold by all dealers in medicine.







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**TO CORRESPONDENTS.**  
 All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.  
 THOS. COFFEY,  
 Publisher and Proprietor.

**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
 London, Oct., May 22, 1878.  
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work to change in its one and principle that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.  
 Believe me,  
 Yours very sincerely,  
 JOHN WALSH,  
 Bishop of London.  
 MR. THOMAS COFFEY,  
 Office of the "Catholic Record."

**Catholic Record.**  
 LONDON, FRIDAY, DEC. 3, 1880.

**THE FRENCH RELIGIOUS ORDERS.**

The course pursued by the French Government towards the religious orders is well worthy the earnest attention of the friends of free government everywhere. A government which encourages associations for purposes hostile to social happiness, and even to national security, deciding on the banishment of religious bodies whose sole aim is to do good by all classes of the people, is without doubt inconsistent, faithless and anti-Christian. The French Republic is but ten years old. It rose on the ruins of a despotism which had become detestable to all friends of rational and legitimate freedom. It could not have begun its career at a time more auspicious for itself to win the affections of the French people and the respect of foreign nations. France then lay prostrate at the feet of a merciless foe. The follies of the imperial regime met with a fitting close at Sedan, and the Empire fell without regret at home or abroad. What France then required was a government disposed to give the people their just share in the administration of public affairs, and to secure by safe and economical rule the financial rehabilitation of the nation. The Republic might have done this, but its very first fruits were fruits of sorrow and ruin. Its administration fell into the hands of men without honor, principle or patriotism. A few months of their rule begot the communist rebellion, with its horrors and weakening political effects. The national administration then fell for a brief period into the hands of men somewhat more devoted to the true interests of the country than Gambetta and his instruments. But Gambetta, with his followers, lost no occasion to decry the efforts of those devoted to the interests of the French people. By crafty appeals to the vanity of the masses, he effected a change in popular opinion favorable to himself, but hostile to religion and true social happiness and security. To him may now be attributed the banishment of the religious orders from France. This act of unparalleled barbarity has drawn forth many earnest protests from the French Episcopacy. Cardinal Guibert, Archbishop of Paris, in a letter addressed to the Minister of Worship, pointed out the injustice of the government policy in thus dealing with the religious bodies.

In the matter of education the Cardinal clearly shows what atrocious injustice the Cabinet, by banishing the religious, inflicts on large bodies of the people.

"You are going to rob thousands of free or common schools in France of the instructors and the instructees who now have charge of them. Are you prepared to supply the people's schools with teachers, without delay? Are you in a position to fill their places in the free schools? And if popular education, as comes all of a sudden deprived of one-third or one-fourth of its teaching body, if this sad result ensues, especially in the poorer districts, in mountainous regions, where the scattered people have no other educational resource but the humble hamlet schools, will you not be opening an irreparable void, or at least one it will take long years to repair? In this interrupting the work of education where it is most difficult to maintain, will you have de-

served well of the people? Will you have done good service to the cause of civilization?"

He then points out the invasion on religious freedom of which the promoters of the banishment of the religious are guilty:

"Charity and education are not the only blessings for which our country is indebted to the Religious Orders. The Apostolate is also a blessing, and to those who know and respect the moral nature of man, it is one of the greatest of blessings. Now, the secular clergy will not suffice for the task; the regulars led them an assistance which religion cannot do without. As chief pastor of the Church in Paris, I must be permitted to show you what would result in my diocese.

"Suppose the churches of the religious orders are closed. In most of our parishes which number forty, fifty and sixty thousand people, the parochial churches will evidently become inadequate to the demand; separated by long distances, they will no longer meet the spiritual requirements of this immense capital. Let the religious be sent away, and a very large number of the faithful will be left without the means necessary for the performance of their Christian duties. Banish only the religious of foreign birth from our soil, and in this city of Paris alone, sixty thousand Germans would mourn the absence of the Jesuits and Redemptorists, thirty thousand Italians will ask in vain for the ministrations of the Barnabites, the entire English colony will deplore the loss of the Passionists, and this foreign population, largely composed of poor laboring people, will be astonished to find that France, so hospitable to their interests and to their persons, insists upon being so intolerant to their religion and their consciences. Their astonishment will be increased when they remember that our French priests are well received everywhere, and that they open chapels, without restraint, in every country in the world for the needs of our countrymen; they will want to know how it is that the regard which nations should have for each other has failed to protect them in France, against the ostracism imposed by narrow political passions."

His concluding observations contain words of warning which French statesmen should take to heart:

"Who shall replace those nurseries of civilization with the goddess's missions of a few Frenchmen who have destroyed? Who shall give us back the honors and the blessing of which a groundless proscription shall have bereft our country? You will, Monsieur le Ministre, pardon the warmth of these words; they are called forth by the deep grief I feel in the face of the evils which are threatened. Can it be that the Minister of Worship, whose mission would seem to be that of fostering the beneficent work of religion, becomes himself the instrument of the rigors which tend to the ruin of the Church? Can it be possible that the government turn a deaf ear to the just complaints and to the unanimous representations of the Bishops, and that it consents to enervate the hearts of so many peaceable Christians and honest citizens?"

"Such, Monsieur le Ministre, will be the fatal consequences of decisions which have not been prepared with the necessary reflection and maturity. The government and legislative body of a country are, assuredly, more enlightened than individuals, but they are not on that account infallible, and history records many mistakes which had to be corrected. I think it was Montaigne who said: 'When we have reached the edge of a precipice, there is but one way of proceeding, and that is by turning back.' It seems to me that in the present condition of things, wisdom would suggest a stop.

"What benefit can the powers that be expect by carrying out such severities? If they keep on, they will end by creating the impression that the Church and the Republic, contrary to what is evident elsewhere, cannot exist together on the soil of France."

The course of the present Republican rulers of France would of a certainty convey the impression that Republicanism and religion cannot live together. They have weakened the claims of freedom for the masses on the sympathy and support of men of honest conviction. They have, in fact, made of Republicanism a by-word and a mockery. By seeking to destroy religion, they have degraded France in the eyes of the Christian world.

7-61-11-24-7:30 P. M. ADDRESS  
 and discussion on compulsory education. All are invited.

We clip the above from a Cincinnati paper. A few days since we noticed that a club of young men who styled themselves "The Secret Seven" were called upon to pay damages to Mr. Saunders, plumber, of Dundas street, in this city for upsetting a pail of water on the floor and allowing it to soak through into his store below, damaging some of his wares. By this simple accident we are made aware of a secret society bearing the above mentioned cognomen. We are informed by the paper from which we take the above extract that the "sevens" are a knowledge concerning, and also that they aim to destroy Catholic education. If these young men are a branch of the American society, we would advise them to employ their spare moments in something which will prove more profitable as well as more creditable. These will not likely be enabled, if they pursue their present course, to show the community any good work performed, and we incline to the opinion that they will not be able to do any more harm than they have already inflicted on Mr. Saunders' stock of plumbing goods.

**THE HEATHEN CHINESE.**

Our neighbors have now before them an important social and political problem in the Chinese question, to which we have more than once referred. Not alone are the States on the Pacific coast deeply interested in the solution of the question. Other States in which Chinese labor has already entered into competition with white labor are beginning to feel a deep interest in the matter, and there can be no doubt that the Chinese question will, in a few years, assume an importance as general and as absorbing as the slavery question previous to the war. The National Government is bound to extend protection to the Chinaman as long as the latter obeys the laws of the United States. All classes of the inhabitants of a country are entitled to such protection. Mob law can never deal justly and therefore never effectively with the Chinese question. The government then does well to resist the attempts of lawless mobs to banish or massacre the Chinese inhabitants in the Pacific towns. But at the very root of the labor troubles which so often unfortunately disturb the peace of the towns, there is the large question of the duty of the government towards the people who sustain it in peace and in war. Let us not for a moment be supposed to dispute the truth of the proposition that every man has the right to sell his labor at whatever price he thinks fit. Every man certainly has this right, and no man or body of men has any just title to restrict the exercise of this right, much less to deprive him of it. But granting this, admitting and affirming as we do the inalienable right of the laborer to dispose at whatsoever price he thinks fit of that which to him alone belongs, we also declare that the government is justly bound to save its people from anything and everything calculated to lead them to social ruin. That the immigration of large bodies of Chinamen is certain to produce such results no one who has given the present status of the laboring classes on the Pacific coast any attention can deny. The white laborer may be in some cases intemperate, improvident, and, at times disorderly, but no one can question his patriotism. To him, in the days of his trials and troubles, the government looks for that effective support which the laboring classes have so often rendered the legally constituted authorities in every country, but especially in the United States. If to him it must look in time of war, the government is certainly bound in time of peace to promote the social welfare of the laboring man. If a Chinaman can live, as we know he can, on a price for his labor which would reduce the white laborer and his family to destitution and starvation, that is certainly no reason why the white laborer should be compelled to accept such wages. It may, however, be said that it is not within the province of government to interfere between employers of labor and those they employ. We are indeed of the opinion that the more limited such interference the better for both employers and laborers. But there are certainly cases wherein the peace of the country, the security of its institutions, and the social progress of large classes of the population are interested to such an extent as not only to justify but demand such interference. We hold that the Chinese question is one of them. The American Government has never yet adopted a policy of exclusion in regard to foreigners. Such a policy were, in fact, in itself in ordinary circumstances not worthy the government of a great country and a generous people. But it were far better for government to prevent future troubles of a magnitude at present utterly beyond calculation by adopting such a policy, harsh as it may seem, to permit or encourage Chinese immigration on a large scale. In justice to the white man, in justice especially to the Chinaman, it must be admitted that such a policy were more creditable to the national administration than one of non-interference between employer and laborer. The latter policy is certain, if persisted in, to lead to future social disturbances of which the labor troubles on the Pacific

coast, up to the present, can give us but an inadequate idea. If statesmen can devise any other scheme besides exclusion to adjust the difficulties presented by the Chinese question, if they can see their way to protecting the white laborer without excluding the Chinaman, it will certainly be a matter of rejoicing and congratulation to all lovers of peace and social order. The question engaged some attention at the last Presidential election. The N. Y. Star is commented on its national aspects, previous to the election:

"For some years back the Chinamen have been manufacturing more goods than there was a market for on the Pacific coast. This of course compelled them to seek a market elsewhere for their surplus products. They are finding the market here in the Eastern States. There are now in New York city several large houses that sell shoes, to jobbers and retail dealers, that have been manufactured by California establishments. California cigars have been sent East for a number of years. Only a few weeks ago the Pacific coast manufacturers shipped six millions to New York. During the past three years several large factories have been started here with Chinese labor. The manufacture cigars exclusively for the Eastern market.

"At one time the New Bedford Cordage Company supplied the Pacific coast with all their cordage, but this trade is now monopolized by the Chinese. The various islands of the Pacific formerly obtained all the baggage, cordage, hemp, brooms, candles, etc., from our Eastern manufacturers, but to-day the employers of Chinese labor on the coast have that market all to themselves."

"The woolen mills of California now supply the United States Army and Navy with socks, blankets, clothing and various other woolen goods. The owners of these mills employ cheap Chinese labor and are thus enabled to underbid Eastern manufacturers."

The new administration will hardly attempt to deal with the matter, but we expect to see a formidable agitation set on foot during the coming four years to make the question one of national interest at the next election. When American statesmen propose to deal with the question, we expect them to deal with it in justice to all, but with firmness and earnestness.

**NORTH AND SOUTH.**

In our last issue we discussed the present position of the Southern States of the American Union towards the nation at large, and in particular towards the dominant party in the national government. We then stated that a question of such vital importance to the American people could not but be of interest in its discussion, and in its influence upon American politics, to the people of this country. The future of this Northern American continent largely depends on the issues connected with the solution of the problem now before the American public mind. The Republican party has it now in its hands to cement by statesmanship or sever by partisanship the union as at present constituted. A Republican journalist thus declares the position of his party:

"The Republican party have not abandoned the Southern question. If they were to do so they would make their success a matter of little interest to great bodies of their most stalwart supporters. But they are done with the 'bloody shirt'; they see that the nation is tired of it. By this we mean that they have abandoned that purely partisan and acrimonious treatment of this question, which we have learned to associate with the names of Senators Blaine and Conkling, and with those of John W. Forney and Benjamin F. Butler. As handled by these gentlemen, the calamities of the Republican voters in the South seem to be regarded as a God-send for the Republican party in the North. They excited a suspicion that they dearly loved the grievances, and would lament nothing so much as its disappearance out of our history. The facility with which some of these 'Bloody Shirts' have transferred their support to a solid and unrepentant South, somewhat confirms the view."

It is indeed a relief to know that the Republican leaders have decided on abandoning the "bloody shirt" tactics which served them so often in such good stead in the rural districts of New England and the Middle States. The sole effect of such a cry was the generation of hatred, the revival of rancor, the perpetuation of discord. The impolicy of the re-construction system carried out by means of military rule in the South through Republican agency, must have at an early period struck thoughtful men even amongst the Republicans. To no other cause can we assign the liberal Republican movement in 1872—a movement which, if properly led and judiciously controlled, had revolutionized American politics. Unchecked interference on the part of the federal government in state elections always produces a feeling of bitter resentment of no benefit to governmental authority. President Hayes sought to undo what General Grant had done in this way in Louisiana and South Carolina. He was, however, so far above his party in his Southern policy that neither he nor his party received any credit for his action. The journalist from whom we cited a moment ago draws a comparison between President Hayes' policy and that likely to be pursued by Mr. Garfield, giving the reasons which led to the comparative failure of the one, and

those conducive to the success of the other:

"Mr. Hayes' Southern policy has not been a success. Partly, this has been owing to the character of the man. While sound in heart and head, Mr. Hayes is not a man of commanding ability. He could not make his policy of conciliation felt throughout the South. He could not make his civil service policy felt throughout his own cabinet. His administration began under great disadvantages. His right to speak for the American people as their first of men was in dispute. His election had been such as to confirm the Southern in the hope that they could choose their own man next time. To them he was but an *ad interim* President, as well as a doubtful President. He expressed to them no solid purpose of the majority of the nation. Their watchword was 'Wait!'"

In this attitude the Northern Democrats sold their every encouragement. From what was said in public, we may infer that the private assurances which were exchanged, made confident the hopes of a Democratic victory in 1880, the first of a great series of such. With the best will in the world, Mr. Hayes found himself powerless to do more than a little in the direction of better wishes.

"Mr. Garfield will be a different man in a different position. He has the popular and governmental gifts by which a statesman makes himself felt at every point and at every instant. He represents a solid and unquestionable purpose of the nation as regards its national policy. He is free, however, from the sectional acrimony which might furnish just cause for alienation. Of all the bitter assaults on his character made in this campaign, not one bore upon his past record in this respect, or said that his election would do the alienation of the South. He is recognized on all hands as a statesman of the school of Lincoln, 'with malice toward none, with charity to all, with courage to do the right.' He is to the South as the voice of fate, and yet a kindly, generous, friendly fate, which demands that all things shall pass away, and a better day come for South and North, for white and black alike."

The writer has, however, no confidence in the new President's infallibility. He shudders at the difficulty of the task before the Chief Magistrate elect, and troubled with doubt and overwhelmed with dependency, thus depicts the gravity of the question with which the new cabinet must grapple:

"No sensible man will envy our new President the task he is to undertake. He is to make us bricks without straw, almost without delay. He is to guard his steps by the bounds of constitutional law and precedent, and yet revolutionize the moral relations of the two sections. He has against him all the obstacles and impossibilities of our political situation on his side, only the impalpable, and as yet slumbering forces of good will, patriotic feeling, and the love of peace. He will have against him every one who thinks his own profit, or that of his party, lies in discussions and sectional bitterness. As he ought to have the united and hearty support of every man who wants to see such an end to our unhappy issue, born of slavery and civil war, as will be lasting, because just to all."

General Garfield is indeed an able man, and his public career offers a surer guarantee of impartiality in dealing with the South than that of any leading Republican of whom we know anything. But Gen. Garfield will not have it entirely in his own hands to frame the Republican policy. He will be, during his four years of office, under the over-haunting influence of Gen. Grant and Senator Conkling. Will he have the moral courage to resist their dictation? We trust he may, but we greatly fear that he will prove their instrument in keeping before the Northern public mind a gloomy dread of the solid South. The Republicans had fondly hoped that the census of 1880 would prove the movement of population in the South to be quiet and unprogressive, but the official figures prove the very opposite. The increase in population in some States of the South has been really amazing, Texas, Arkansas, Missouri and Virginia especially showing a really marvellous upward movement of population since 1870. The electoral votes for the Presidency in 1884 will number about 455, an increase of 70 on the present number. Of these 70 the South will contribute no fewer than 33 or 35. If then, the solid South be now formidable, how much more so will it not be when its electoral vote will be 170 or 175. As none but a Democratic president will ever effect any real, solid, lasting measure of reconciliation with the South, we trust that the northern democrats will four years hence drop all petty antagonisms, and secure, by unanimous co-operation with the South, the election of a chief Magistrate whose policy it will be to banish forever from American politics the solid North and the solid South, and secure the permanency of a solid America—a truly free republic, one and indivisible.

**FATHER O'MAHONY'S LECTURE.**

On Thursday evening, Rev. Father O'Mahony delivered a lecture in the City Hall, on "The Lights and Shades of Irish History." The chair was occupied by the President of the Society, John Wright, Esq., and on the platform we noticed Rev. Father Tieran, Messrs Egan, Dinahan, Ragan, and Starr. The proceeds of the lecture were donated to the poor who are assisted by the St. Vincent de Paul Society. The hall was well filled on the occasion by an appreciative audience. The reverend gentleman dwelt at considerable length on the different phases of Irish character, and the prominent events which occurred in Ireland in both ancient and modern times. From the commencement to the close the lecture was thoroughly interesting, and abounded in many anecdotes which kept the large audience in the best of humor. A voice of thanks moved by Mr. Egan was unanimously tendered the reverend gentleman at the close, to which he replied in fitting terms.

**EDITORIAL NOTES.**

A CABLE item informs us that it is proposed to present the Boycott harvesters each with a silver medal. Considering all the circumstances of the case, we think leather medals would be much more appropriate.

Our excellent contemporary, the Catholic Times, of Rochester, now appears in eight page form, and improved in many other respects. It is one of the best of our Catholic journals, conducted with marked ability, and thoroughly Catholic in tone. It is highly and deservedly recommended by the good bishop of the city where it is published. We wish our American contemporaries of usefulness as a champion of Catholicity.

We deeply sympathize with Mr. Patrick Boyle, of the Irish Canadian, in the loss of his only surviving son, a young man of much promise, and held in the very highest esteem by all who had the pleasure of his acquaintance. We trust the father's heart will be cheered with the hope that his boy's future is now happier and brighter than it was possible to expect this side of the grave.

The gentleman who does the telegraphing from Toronto for one of our city papers a few days since displayed a lamentable amount of ignorance. It seems that the Redemptorist Fathers who are now conducting a mission in that city set apart one week for the attendance of women, and the other exclusively for men. The correspondent insinuates that the mission is not successful so far, as it is attended mostly by women.

An article appears in one of our Protestant exchanges which starts off in this wise: "The superiority claimed for Catholic schools by their clerical supporters does not seem to be vindicated by facts." The editor then goes on to relate how a pupil in a Catholic College in Richmond was severely punished for disobeying the orders of his prof. sor, the latter being fined at the court for inflicting the chastisement. The person who would endeavor to prove, from this incident, that Catholic schools are not what is claimed for them by their "clerical supporters," is an individual who presumes too much on the credulity of his readers.

NEVER in the history of Ireland has any movement taken place for the amelioration of the condition of the people when such a grand and bold front of unanimity appeared as at the present time. The mass of the people are a unit in the demand for redress of grievances. In the present struggle many efforts have been made to introduce the apple of discord, but in every case they have failed. We may now fairly claim that we have a united Ireland, and, being united, the government will discover before many months that it will be advisable to give home rule its serious attention.

Three black crows sat on a tree. And they were black as crows could be. Fifty little infidels lately sat in Chicago and they resolved and where-ased some very foolish resolves and whereases. The champion infidel, Robert himself—was the end-man. The dear little assembly want all traces of Christianity wiped off the statute books of the United States of America. They desire to have Sunday abolished altogether, no act of religious worship to take place in the Legislature—and no oaths in any religious form to be administered to persons before testifying. All this and much more is put down in black and white as the pronouncement of this interesting little knot of men who claim they have no souls. If Robert and his followers succeed in having such things as these come to pass we shall be inclined to say, with Artemus Ward: "It would have been twenty dollars in Columbus' pocket if he had never discovered America. He should have left it to intelligent savages to rule."

The London Times—the great and apparently invincible *Thunder*—the organ above all others which is to be found ever on the side of the great and the powerful—has at long last been dragged into common sense admissions on the Irish question. It now favors the consideration of questions regarding Ireland which only a short time since it characterized as preposterous and consequently not worthy the serious consideration of English statesmen. The notion of a tenant proprietary was wont to be dubbed by this newspaper as something which should be set down as madness. In a late number, however, it admits that, "if the only true remedy is to be found in some equitable method of turning the tenant into a proprietor we see no reason why such a method should be re-



carefully and dispassionately considered. Precisely this and nothing more. It sees to reason why, etc., when the "reasons why" of heartless monopolists seem but as chaff before the onward march of a healthy public opinion.

There is justice in the old proverb, "Give the devil his due." We would have no objection to extend the same principle to the Irish landlords. But we decidedly oppose giving them more than they are entitled to. For some years had harvests and exorbitant rents reduced the Irish landlords to the verge of starvation. Foreign charity fed the people and supplied them with seed. It is now claimed by the landlord class that the harvest should be landed over to them, and the people forced once more to pass around the hut in foreign pants. Most people will favor the principle adopted by the Irish tenants. "Hold the harvest." And most people will say also, "Give the landlord his rent, if it is a fair rent; but first of all provide food for yourselves and your children."

The Buffalo Catholic Union, which, by the way, is one of the best and sprightliest Catholic papers on the continent, thus pays its compliments to one of a class of persons who abound to some extent on this side of the line. They are not numerous, we are glad to say, but it is a pity there are any such:

"A Lockport correspondent remitting, says: 'I respectfully request you not to send the paper for the present; as my time is taken up both Sundays and week days, I do not have time to read it.'"

Italics ours. Will some of our Christian friends pray for this poor man, that the Lord may lengthen out the day to forty-eight hours in order to afford him time to get a little mental recreation? Even on Sunday (he is so busy praying, you know), the dear soul has no time to increase his intellectual store. Oh! John! John! "Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these." John, do you think you will ever get time to die?

Zion's Herald, speaking of the visit of Sarah Bernhardt to Boston, says:

"Will the respectable society of Boston recognize socially this notorious freeloader, however famous an artist she may be, and welcome the son who has no acknowledged father? How can parents look their pure daughters in the face, take them to her performances, or attend them themselves? Is it not a surprise that men stand all night to secure tickets to her performances? Theatres are always crowded when loosely dressed women parade their shamelessness upon the stage. But it will be an astonishment if a virtuous community give social recognition to open and undisguised vice."

It would be well were our friends who are the readers of such papers as Zion's Herald would leave Italy and Spain and the heathen Chinese alone for a time and turn their attention to the requirements of this "virtuous community," who, on so many occasions, lay their Christianianity aside for the time being and indulge in the enjoyment of such objectionable entertainments as those of Sarah Bernhardt and May Fisk. We do not think we would be far wrong in asserting that among those who may be observed awaiting patiently their turn to procure box seats for the Bernhardt entertainments will be observed some exorbitantly-looking personages who are very much concerned about the spiritual destination of human beings in foreign lands.

Quite frequently we hear that the Catholic Church is losing ground. At a certain class of missionary meetings this statement is reiterated by interested parties who happen to be so enthusiastic in their work that they lay aside for a time the cool facts and figures of the actual state of the case. We are willing to admit that a few unfortunate persons are "converted" among the ignorant and the poor of some of the large continental cities, not because of any conviction on their part that their spiritual welfare is thereby benefited, but for the reason of a free distribution of food and clothing. But when they are able to provide for themselves their conduct is such as to dishearten to a lamentable degree the employees of the Bible-Society. At the recent Episcopal Convention in the United States, Bishop Morris, of Oregon, told the delegates that "We are giving over this land (Oregon) with all its promises and all its glorious future, to the powers of Rome and infidelity." He also added:

"Let me tell you that in my jurisdiction, or what is substantially equal to it, the Roman Catholics have four bishops—an archbishop and three bishops. The Church of England has just sent out three additional bishops to British Columbia. I have told you that we have one little modest hospital in Portland. The Roman Catholics have got five in my jurisdiction. I want two women. They have got from one hundred to one hundred and fifty engaged in their work. They have got fifteen schools where we

have three; and they are taking the land, unless the church comes to a realization of her duty and a determination to carry it forward."

The American people, during election excitements, almost entirely forget their every-day demeanor. At times they are guilty of the most nonsensical whims. They lay aside their business affairs to a very great extent, and almost their whole time is devoted to attendance at the party wig-wag, and hearing and making spread-engage stump speeches in the interest of their nominee. But we really would expect a different line of conduct at the hands of those who are accustomed to style themselves ministers of the Gospel. It must surely be very discrediting to members of the churches to which these men belong to hear such political harangues in pulpits from which the word of God is supposed to be preached. We are glad to see that one Protestant paper at least takes this matter up and administers a mild rebuke to those who are thus in the habit of soiling their clerical garments in the mire of political contentions. The Baltimore Episcopal Methodist thus refers to an occurrence of recent date: "While the Rock River Conference, Illinois, of the Methodist Episcopal Church, was in session, the news of the Republican victories in Indiana and Ohio were received. The conference at once became a scene of indescribable confusion and uproar. Preachers jumped on the benches, shouted, hurrahed, and made other extravagant demonstrations. It was proposed to sing the doxology, 'Praise God from whom all blessings flow, &c.,' and it was sung with a will. The presiding Bishop said that ordinarily he would feel like re-arranging any political demonstrations in a religious body, but 'as the victory prevented civil war, the applause was excusable.' Could any conduct have been more unbecoming a body of Christian ministers? And what did the Bishop mean by intimating that the triumph of the opposite party would bring about civil war? Did he not know that there was not the slightest ground for such an apprehension, and to give utterance to it was only to feed the excitement of the hour, and foster that feeling of sectional animosity and strife which, as a minister of God, it was his duty to suppress? We write not as a partisan, but as a religious journalist."

The American, published in Philadelphia, and a journal which now occupies a leading place among the best American weeklies, in a recent article makes the following reference to matters in Ireland: "It is said that the great blunder of all thoroughly Calvinistic rulers has been to confound sins with crimes and to enact against the former penalties which are due only to the latter. He surely was a Calvinist of the straightest sect, who drew the indictment upon which the fourteen leaders of the Irish Land League are to be tried. From beginning to end the document is taken up with ob- jurgations against sundry doings of the League, which, if true, must be held very reprehensible in a moral view, but little or nothing that can be regarded as criminal. One principal count is that they have been spreading disaffection—not among its subjects towards the government, which would be sedition—but between different classes of society. Another charges them with advising the Irish people to send to Conventry any person who took lands from which another had been ejected. The Tory Attorney-General might have drawn up as strong an indictment against Mr. Cobden and the Corn Law League forty years ago. It is a great pity that the venue cannot be changed to Scotland, so that the case might be tried under Scottish forms of procedure. It would then be the first business of the government to show the 'relevancy' of the charges, i. e. that they are real offences against the laws of the realm. If they are so, then the Irish statute-book is still a curiosity among the codes of the world, in spite of the repeal of the Penal Laws against Catholics which made it a by-word. Besides, it is for a Liberal Government a very serious matter to entertain a prosecution on such grounds. The conviction and punishment of Mr. Parnell and his associates would be a blow at constitutional liberty, from which the Liberals would be first to suffer. It is not surprising that the English Radicals take this view of it, and are protesting with the utmost earnestness."

Mrs. Alexander St. Louis, postmistress at Sandwich, died last night of diphtheria. A few days ago her little girl, aged six years, died of the same disease. Dr. Coventry, of Windsor, cautioned the mother not to kiss the little one, but in the latter's last agonies of death the mother love conquered the fear of contagion, and, bending over her darling, she answered her appeal to "kiss me, mamma." The result was as the doctor predicted.

The tow barge Shawness, owned by Capt. Thos. McGowan, of Amherstburg, is reported lost, with all hands, in Lake Huron.

HAMILTON LETTER

AMBLESS YOUTH—A FASHIONABLE TRAMP—CURB-STONE EDUCATION—CONCERT AT ST. JOSEPH'S CHURCH—MUNICIPAL AFFAIRS—THE CHRISTMAS TREE BAZAAR—FATHER MATHEW—IRREVITABLE—CURIOUS QUESTION.

The swainum hamus of social felicity, in the opinion of a large class of Hamilton young men and women, is pronounced on King street on Saturday night. As punctiliously and as regularly as if it were an indispensable obligation, this class is attended, and with as much ostentation and display of dress as if the gorgeous monarch of fashion were holding a grand review. To and fro they hurry with unflagging industry and undiminished pleasure; and it is apparently with no small degree of regret that they leave the scene when decency tells them it is time to go home. Their only object is pleasure, for the great mass of them transact no business; their only pleasure is to see or be seen, for to tramp the flags of King street, to be jostled and elbowed on every hand, and to run the gauntlet of the weather's vagaries for two mortal hours are the constituents of pleasure rather than of pleasure. Knowledge is certainly not their object, yet in the course of this fashion-able tramp, they learn a great deal; but it is a sort of knowledge in comparison with which blank ignorance would be wisdom. If it be valuable for a young woman to know that some young "men of the time" are vulgar and worthless, she certainly suffers from the obtains that knowledge by *accidental* demonstrations; and if it be a help for a young man in his after-selection of a wife, to learn that the "girl of the period" is vain and frivolous, he pays for it in the acquisition of that moral disorder which the curb-stone system of education is so competent to develop. Striking from the question its moral aspect, and examining its less worthy feature, political economy would find that this highly promenade is an unproductive expenditure of time and labor, the body receives no benefit from this lengthy sojourn in the night air; the mind is not improved, because the external associations are idly superficial; and society is not profited because true society can only be sustained by a very excellent programme of intellectual strength. The plea of superior attraction is often entered in defence of those public walk-arounds, but it is not sufficient. At such a time the parental fire should be the superior attraction; and if it be not, it should be made so. Even if home be disagreeable (which is allowing as much as the most rabid reformer can wish) it is better at home—self-denial now than to endure self-reproach in the future.

ST. JOSEPH'S CHURCH CONCERN. A grand sacred concert will be given in St. Joseph's Church on Thursday the 2nd of December, in which many of our most popular amateurs will take part. As the object is for the benefit of the Church, and as a very excellent programme (given below) has been prepared the concert will no doubt be successful. Prof. D. J. O'Brien, organist St. Mary's Cathedral, will preside at the piano.

Table with 2 columns: Song/Performance and Soloist. Includes items like 'Gloria in Excelsis', 'Soprano Solo', 'Ecco Paris', 'Aria', 'Duet', 'Quartette', 'Tenor Solo', 'Quartette', 'NATIONAL ANTHEM', and 'CHRISTMAS TREE BAZAAR'.

Tickets have been issued for this entertainment, and a committee of ladies, acting conjointly with the Sisters of St. Joseph, are actively engaged in circulating them. It is expected that several thousands will be disposed of, to do which should not be a matter of much difficulty, considering their very low price and the goodness of the cause. All hands are busy making the necessary preparations, and it is intended that the whole affair will be more than usually attractive. The entertainment will be held during Christmas week in the Larkin hall, which the proprietors have very generously placed at the disposal of the committee free of charge.

THE FATHER MATHEW SOCIETY. The Father Mathew T. A. Society will hold their second monthly entertainment on Tuesday, the 7th inst. The committee are making arrangements to have a choice selection of pieces for that occasion, among which a lecture is said to be included.

MUNICIPAL AFFAIRS. The estimated cost of the new hospital is between 40 and 50 thousand dollars. The committee propose to reduce this to \$25,000, which will of course produce a corresponding reduction in the dimensions of the building. There is some talk of contracting the southern city limits to the base of the mountain. The argument in favor of it is that dwellers on the mountain top pay the heavy city taxes without enjoying any of its advantages, such as gas, water and sewers; while the argument against it goes to show that a toll-gate would be placed at the entrance to the Jolly Cat road, and persons who had contributed to the building of that road would then have to pay toll. It is proposed to get over the difficulty by guaranteeing immunity from tolls to all such persons. Our citizens are likely to be soon in a position to have their dwellings supplied with gas and water. A Steam Heating Company has petitioned the City Council for a by-law to define the privileges they would be allowed, should they conclude to go on with the work. The Board of Works has decided to discontinue the laying down of the new water pipes during the winter season. The work will be resumed in the spring. Candidates for the mayoralty are said to have been reduced to two. A third is imminent; but whether he will prove a

"dark horse" or a thorn in the side of somebody, remains to be seen.

Among the candidates for Aldermanic honors this year is Mr. T. H. Baine, who is in the field for the First Ward. Mr. Baine is an active, energetic worker, and if he be elected, his constituents will have no reason to complain of lack of zeal on his part in behalf of their interests.

Mr. A. T. Freed, formerly connected with the Spectator, and for some years living in the States, has returned to his early love, being once more on the staff of "our morning contemporary." Mr. F. looks a little the worse of wear, but his pen is none the less facile.

W. G. Walton announces that he is about to build a monster ice-house near the shores of the bay, capable of holding 22,000 tons of ice. The Rolling Mill has stopped working and will remain idle for an indefinite period. There are two opinions as to the cause; one, that it could not procure sufficient coal, and the other that it could not compete with its rivals in point of excellence. The other iron works of the city claim to be more than usually busy.

Wm. Tucker of this city, charged with shooting his wife, has been sentenced by the Police Magistrate to stand his trial at the next assizes.

The Dundas Banners say that Mr. Daniel Fields, Jr., ex-deputy reeve of that town, who removed with his family to New York some months ago, has been very successful since he took up his residence in the Empire City. Mr. F.'s friends will be very glad to hear of his prosperity.

Behold the sun of Australitz!—December 2nd, 1865.

A sharp-eyed rustic recently saw some bears in Flamboro township. It will be now in order to go fishing for whales in the Beverly swamps. Our two dailies are now rubbing each other down with bricks. Among the bills done they have been lately exchanging one finds such pet names as "old lady," "literary tramp," and "bogus Dispatch Factory."

"Give a pretty thing a pretty name," said the poet. "That must be the reason why they gave the name of 'Paradise' to the eastern part of the Dundas marsh. The souls of bad men are punished by being made the souls of women," innocently published a city editor in a recent issue; and the next day he received from a lady a communication which he did not publish, and which embodied a prayer that when he died, he should be compelled to read and re-read for all eternity every page of manuscript that he had written during the full period of his mortal life."

Home boat race can set the editors of Hamilton by the ears for two weeks, would there be any necessity for getting out a fatigues slang dictionary, suppose three such races occurred in one season? Why can't it be fixed so that operations on the new waterworks may be continued throughout season (weather permitting) and so give employment to the laboring classes?

What did Alderman Kent mean when he advised the city limits committee to "take in Dundas?" Did he think Hamilton sagacious enough to "Chicago" the sturdy inhabitants of the Valley City?

Who will be Mayor of Hamilton for the year 1881? CLANCATHILL.

QUEBEC LETTER.

Thursday the dual ceremony of conferring the black and the white veil took place in THE URSLINE CHAPEL. The lady making profession was Sister St. Stanislas, (Margaret,) daughter of M. James Battersett of the Custom House, and the postulant for the sacred habit was Miss Grace Nagle, daughter of Mr. Gerald Nagle of Sherbrooke, and a distant relative of the late Revd. Mother Nano Nagle, foundress of the Presentation Order in Ireland, and a warm friend of the Ursulines at the time of their first establishment there. I send you a full report of the impressive proceedings.

At the Convent of the SISTERS OF CHARITY, on Tuesday, Miss La Rue made her profession as a religious of that order. The annual sermon in aid of the funds of the Irish Conference of the Sacred Visitation of Paul Society will be preached in St. Patrick's Church, on next Sunday, the first of Advent. The clergy will, it has been announced, themselves take up the collection in the church.

MISCELLANEOUS. The banns of marriages, in which seven pairs of hearts propose to make themselves and each other happy during the present week, were published in St. Patrick's Church on Sunday last. Doubtless the near approach of Advent had a similar effect in the other city congregations. Amongst those published was Mr. John O'Leary, Jr., son of Mr. J. O'Leary, builder, who was married on Tuesday to Miss Maguire, daughter of the late Mr. Patrick Maguire. The secular celebration of the festival of St. Cecilia took place in Victoria Hall on Monday night, when the Union Musical Society, assisted by the choirs of St. Patrick's and other city churches, rendered Beethoven's mass in C in splendid style. Some little difficulty has occurred at the grave-dock at St. Joseph of Lewis for which Messrs. Connolly, Larkin and Murphy of your province are the contractors. A leak has been discovered in a minor portion of the work, whereupon a gentleman formerly a member of the Harbor Commission rushes into print and "makes a mountain of a mole-hill." This gentleman and the engineers of the works are on anything but good terms. It is claimed that the leak is owing to a defect in the specification and of course for this the contractors are in no way responsible; in fact it is stated that they have done this particular portion of the work under protest. In any case it is to be hoped that they will not be made the sufferers for what it is said an investigation will fully show that they are not responsible.

The Revd. Father Vignon succeeds the Revd. Father Suchs as Superior of the Jesuits in this city. The latter left for Montreal on Monday, and previous to his departure was the recipient of a very affectionate address from the "children of Mary" of the congregation of the church of the Purification.

The winter has set in very unexpectedly—Vennor to the contrary. Navigation has come to a sudden block—of ice. The mail steamship "Peruvian" which was to have left Quebec on Saturday has been obliged to take refuge at Sorel, about forty-five miles below Montreal; the ship "Boyne" has become a total wreck some what lower down and the steamship "Ottawa" has had nearly all her cargo thrown overboard, cattle included. It is an old saying "tis an ill wind that doesn't blow somebody good," and in this instance many a family here and along the banks of the river has been able to lay in their winter stock of butter, flour and other necessities for the trouble of picking them out of the tide.

THE URSLINES

CONFERRING THE BLACK AND WHITE VEIL.

IMPRESSIONS OF CEREMONIES.

The above impressive ceremonies took place in the choir-chapel of the Ursuline Monastery, Quebec, on Thursday morning, at half-past six o'clock. Early as was the hour and wintry and uninviting as was the weather, there was a large number of the friends and relatives of the two young ladies present in the public chapel. The novice who was about to pronounce her first vows and become a religious of the great teaching order established under the invocation of the celebrated English princess, St. Ursula, was Revd. Sister St. Stanislas, (Miss Margaret Battersett,) daughter of Mr. James Battersett, of Her Majesty's Customs, in this city, who received the religious habit on the same day—the feast of St. Catherine—two years ago. The postulant for the habit was Miss Grace Nagle, daughter of Mr. Gerald Nagle, of Sherbrooke, and a relative of the late celebrated Revd. Mother Nano Nagle, foundress of the Presentation Order in Ireland, and who contributed largely to the establishment of the Ursulines in that country. This young lady will in future be known as Sister St. Agnes. Precisely at the hour named the procession of nuns were seen entering the choir-chapel headed by the cross bearer, supported on either side by two carrying lighted tapers, the Revd. Mother St. Catherine, Superioress, coming last holding by the hand, on either side of her, the novice and postulant. At the same moment His Grace the Archbishop, robed in cope and mitre and attended by Revd. Messrs. Drolet, P. P., of St. Columba, and Molsen of the seminary, as deacon and sub-deacon wearing dalmatics of the color of the day—red—entered the sanctuary from the sacristy. The other clergymen present were Rev. F. Resther, S. J., Burke, C. S. S. R., O'Leary, of the Seminary, Gosselin, P. P., of St. Jeanne de Naville, and LeMoine, Chaplain of the Ursulines, who acted as master of the ceremonies. After a short prayer in silence at the foot of the altar, His Grace and the attendants ascended it, when he proceeded to bless with appropriate prayers, the black veil for the novice and the taper for the postulant. This concluded the ceremony of the postulant was conducted to the grating by the revd. mother's peters, when the Archbishop questioned as follows: My daughter, what do you ask? To which she replied: The mercy of God, the holy habit, the charity of the order and the society of the mothers and sisters. Is it of your own will and of your own proper motion that you ask the religious habit? Yes, my Lord. Then addressing the superioress he said: Have you, my mother, enquired on all the points which ought to be made clear by those entering religion, and are you satisfied? Yes, my Lord. His Grace then continued: Have you the firm intention to persevere in religion to the end of your life, and do you believe you have the strength to bear constantly the sweet yoke of Jesus Christ, solely for the love of God? Supported by the mercy of God and the prayers of my mothers and sisters, I hope to be able to do so. She was then conducted to the apartment where she was to remove the white dress, jewellery and other ornaments which she then wore and to substitute for them the religious habit. The novice then approached and the Archbishop asked her: My daughter, what do you ask? She kneeling down replied: Notwithstanding that I am unworthy, my Lord, I most humbly beg of you to receive me into the holy profession. Do you consider yourself sufficiently instructed in the Institute of this monastery, in the essential vows of Religion and of its rules and constitutions, and do you thoroughly understand what you desire to oblige yourself to in making profession? Yes, my Lord, by the grace of God. His Grace then prayed that she might be endowed with the grace of perseverance.

The Archbishop then retired to the sacristy and shortly returned robed for Mass, which he celebrated, attended by Revd. Messrs. Gosselin and O'Leary. The Introit of the office, which was of the festival of St. Catherine, virgin and martyr, was very touching: "I spoke of the testimonies before kings, and I was not ashamed. I meditated also on thy commandments, which I love exceedingly. Blessed are they who do the will of thy father who art in heaven, for thou shalt not see their faces." The mass was continued in the usual manner until the Communion, at which point the celebrant approached the grating where the novice was kneeling holding in her hands the ciborium, with one of the sacred particles raised aloft, and in this Presence she read her vow as follows, and affixed her signature thereto: "In the name of Our Lord Jesus Christ,

and in honor of his Most Holy Mother, of our holy father St. Augustin, of the blessed Saint Ursula and Saint Angel, I, Sister Margaret Battersett, Saint Stanislas, vow and promise to God: Poverty, Chastity, Obedience, and to employ myself in the instruction of young girls according to the rule of our blessed father St. Augustin, and according to the constitutions of this monastery, conformably to the Bulls of our holy fathers, Pope Paul V. and Urban VIII. Under the authority of my most illustrious and most reverend Lord, Eleazar Alexandre Taschereau, Archbishop of Quebec. In presence of my said Lord Archbishop, our reverend father Superior, Revd. George L. Lemoine, of reverend mother Elizabeth Tims, of St. Catherine, Superioress of this monastery of St. Ursula, in the year of Salvation, 1880, the 25th day of November." She then received holy communion and the Mass was continued to the end. At its conclusion, His Grace having again assumed the cope, proceeded to the grating attended by Revd. Messrs. Drolet and Molsen, where he intoned: "Come O Holy Ghost, fill the hearts of thy faithful and kindle in them the fire of thy love," followed by the following prayers:

"O God before whom all our hearts are open, to whom all wills submit, and from whom no secret is hidden, design to purify by the infusion of thy Holy Spirit the thoughts of our hearts, so that we may merit to love Thee perfectly and to glorify Thee worthily, Through Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit for ever and ever."

"O Lord inspire and direct our actions; help us constantly so that all our prayers and doing may always begin by Thee, and being begun by Thee be also finished by Thee."

"O Eternal God and Father all powerful, who knowest the extreme weakness of human nature, be pleased to look upon these Thy handmaids and strengthen their weakness by the abundance of Thy blessings, so that they may observe with vigilance the vows which Thou hast inspired them to make, that so doing by the help of Thy holy grace, they may live happily, piously and religiously and so merit life everlasting."

"May Our Lord Jesus Christ Father of Mercy, who will not the death of a sinner, but rather that he be converted and live, and who calleth all to penance, by His ineffable mercy and accustomed goodness inspire thee with real and continued contrition of heart and holy penance; so that Thou mayest wear worthily the habit of religion and of holy profession and be able to accomplish Thy holy promises and persevere in His love service and with His elect obtain eternal felicity and happiness."

Then sprinkled her with holy water in the form of a cross saying: In the name of the Father and of the Son and of the Holy Ghost. The chanters then intoned the following versicle, which was taken up and continued by the remainder of the nuns, the novice having retired three paces where she stood with a lighted taper in her hand: "I have Christ in whose nuptial chamber I have entered, whose mother is a virgin, whose father is all purity, and whose praises I hear so joyfully sung; when the novice continued to chant in a remarkably clear and firm voice: "Who hath linked me with His ring and ornamented me with His most precious grace." The Archbishop then intoned: "O me, spouse of Christ, and receive the crown which the Lord hath prepared for thee for all eternity. May the Lord forgive thee of all thy sins." To which the choir replied: Amen. The novice then approached the grating chanting: "Receive me, O Lord, according to Thy word and I shall have no sin." To which the choir replied: Amen. This was repeated three times, the choir answering Amen at the end of each repetition. The taper was then taken from her and she kneeling at the grating was invested with the black veil by the Archbishop with an appropriate prayer. She then turned to the Mother Superioress, who fastened the veil on her head, the white one having been removed by the Mother Assistant. The postulant here returned robed in the habit, when she, kneeling at the grating, was blessed by the Archbishop. He then blessed the veil and cincture which latter was then fastened upon her by the Mother Superioress, during which an appropriate prayer was chanted by the Archbishop. He then placed the veil upon her head, whilst he said: "Receive this white veil, the sign of eternal purity, that thou mayest follow the Lamb without stain and accompany him in thy stainless dress of innocence."

The newly professed then knelt down before the grating when the Archbishop prayed as follows: "May God the Father, who in the beginning created all things, bless thee. My God the Son, who descended from His eternal Throne for our salvation, and who did not refuse the death of the Cross, bless thee. May God the Holy Ghost who, in the form of a dove, descended on Christ in the river Jordan, bless thee. And may the Holy Trinity perfect thee, sanctify thee and keep thee in all the days of thy life. At the end of each invocation the choir answered: Amen. The choir then sang as follows: "The kingdom of the world and all its ornaments have I scorned for the love of our Saviour, Jesus Christ, whom I have seen, whom I have loved, in whom I have believed and who is my delight, to which the professed (also chanting) answered: My heart hath uttered a good word, I speak my words to the King. The choir then repeated—whom have I seen, &c., to which the professed answered: I have chosen to be hampered in the house of my Lord Jesus Christ—the whole ending with glory to the Father, &c. The music and singing always so beautifully rendered on these occasions appeared at this portion of the ceremony to attain the sublimity of the words. The ever inspiring Te Deum was then sung, during which the newly professed lay prostrate with her face to the ground and her arms over the other in the form of a cross. The sight was truly impressive as she lay there covered with the black mantle of the order—dead to this world and its vanities for evermore! At the conclusion of the hymn the Archbishop chanted the proper prayers and again sprinkled her with holy water. She then arose and, as well as the new novice, proceeded to give and receive the "kiss of peace" from all the sisters, the choir meantime chanting the CXXIII and CXXVI psalms, during which all retired.







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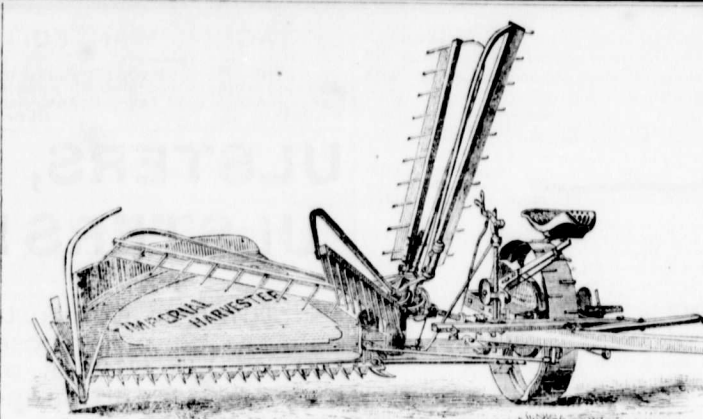
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