

The Catholic Record.

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

VOL. 5.

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NO. 235

NOW

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136 DUNDAS STREET.

Written for the Record.

From Zenobia.

VALMYRENE GAMES AT ZENOBIA'S RURAL PALACE—MURDER OF A SLAVE—DISCUSSION ON SLAVERY—HOW THE RENOWNED OENATUS WAS SLAIN.

An unpublished Poem, by the Rev. E. McD. Dawson.

Wearied by journeying and many cares,
To her suburban Palace now repairs
Zenobia; nor to thisylvan scene
Does she alone proceed; around the Queen
Are noble Palmyrenes. "Among these appear
The wife of Longinus, Zabdas, Lucia, near
The Royal Dame. By special bidding
Came good Heraclius and his Roman guest,
His daughter Cortia and a noble train
Of faithful friends, whilst o'er the flowery
plain,
Their Sovereign to attend, counsellors sage
Were seen to ride, each anxious to engage,
Though grave men all, in rural sports that
please
The most when time allows the mind due
ease
From statesman's cares, as oft they seek
with grace
The merry throng, or follow in the chase.

A lovely spot that rural home, sweet scenes
On every side. A shady bowyer here screens
From Asia's fervid sun; there wide-spread
lawn
Flowers enlivened, meet the rapt view,
as dawns
The morning light. For many a long mile
Towards the town, in rarest beauty, smile
Woodland and field; a tangled forest hides
The Syrian desert, but secure abides
The Lion, king of beasts, the Tiger shares
With Panthers wild, the jungle where their
lair.

Around the most, the Elephant finds place
Where oftest lions engross the forest space,
And for the eager sportsman's chief delight,
The shaggy wild boar often greets the sight.

In happier days, ere widowed was the Queen,
This forest great many a cheering scene
Had witnessed; boldest huntsmen in the
chase
Of noblest game engaged; Lions to face
The sport of some; Tigers, untamed and
fierce,
Sought others, with sharp javelins, to pierce;
To many, wild boars were the chosen game,
All burning for victorious huntsmen's fame.
'Twas thus, whilst hotly raged the Royal
chase,
The base Meonius, meanly, in the place
Of Odenatus, struck the kingly game,
And o'er his monarch boldly dared to claim
The honor of the hunt, but met rebuke,
A worthy seemed another's prize that took,
Spurred as Meonius, revenge the villain
sought.

One day, in hunting, unawares was brought
The unheeding king within the villain's
glance;
Meonius, cruel, pierced him with his lance.
'Twas now proposed that all their shield should
prove,
In throwing of the lance, at once they move
Towards the lawn, Fortia to Pido said:
True to my word, he said, shall be displayed,
How Palmyrenes the javelin can
throw,
And strike with steadiest aim the target
shield,
Our Roman friend with pleasure will behold,
Though not in strength excelling, will make
bold.

The youthful Cesars, first, their skill to try,
Lo! Heraclius next, his javelin fly;
But, leechy through, short of the mark he falls,
Timotheus, next, for the sharp weapon calls.
A slave the lance presents; 'tis quickly
thrown,
But reaches not the shield; defeat must own
The baffled Prince. Then Marcus throws a
lance,
By the shield staff, well aimed, 'twas seen to
glance,
Ere nobles seen of the Patrician train
Striving with matchless skill the shield to
gain,
Their weapons in its centre struck, His
place
The powerful Zabdas left, and seized with
glance,
From the attendant slave, a ready lance,
The appointed centre mark to strike his
chance,
But yet, too strongly thrown, to pass the
shield,
The weapon failed,—fell shivered to the field.

At the proud game will now Zenobia play,
New pleasure 'twas to watch the graceful
way,
Her lance she poised, then, with unerring
aim,
The target reached, yet could not rightful
claim,
Complete success. Her lance, indeed, had
struck,
The central aperture, but hapless struck
In passing through, force failing, downward
sent,
In the green sod its impetus was spent.

Let noble Fortia now the skill display
Of Syria's women—art, as all men say,
Unrivalled. Fortia, graceful, wings the dart,
Straight and sure it speeds, faultless gains
the heart
Of the great shield, and passing even on,
At distance to the ground it level thrown;
A perfect feat, applause, admiring and loud,
Spontaneous bursts from the surrounding
crowd.
'I knew it,' said the Queen, 'there's not the
art
Fortia excels not in. What'er her part,
Superior she proves. Well in music skilled,
The harp her playing, while her mind rich
filled
With philosophic lore, she's fit to meet
Longinus, or the wisest of the feet
Of Moses or of Plato wisdom drank;
Alone with her my own Lucia claims rank.
Now to the play, my child, you cannot boast
The firm hand of Fortia. Let not be lost,
Meanwhile, the power of art.' Shakes in
her hand
The well poised lance; prompt at the Queen's
command
It speeds, the central opening happily gains,
But, there, not strongly thrown, its head
re-
turns.

"My Princess," Zabdas, quickly rising, cried,
'A Roman chose that lance, as you see said;
Let me select another, and once more
Your fortune try a victory you'll score,
I deem, when trial fair your skill is given.'
'Now that our hero bravely has arisen
My arm to nerve, glad to renew my fame
I'll strive, but first, let Zabdas play the
game.'
The lesson he can set I sorely need,
His art undoubted, triumph sure his need,
Thus Lucia, the roused warrior sought the
feat
Obedient to the call, nor feared defeat.
His energy awake, he threw the lance,
Through the shield's open mark 'twas seen to
glance,
'Yond Fortia's sped, and level struck the
ground,
Admired they all who were gathered
round.

With wakened courage Lucia now essays,
New strength with skill and firmness dis-
plays,
Her lance, by Zabdas given, unerring thrown,
Hath Fortia's reached, prompt through the
centre flown.

"Our fortunes, Fortia, still the same abide,
United still, my place is by your side."
'Would not our cousin in the sport engage?
What says Antonius?' "The play war we'll
wage."
From his attendant slave prompt he receives
A right good lance, and now fondly believes
In wondrous victory will achieve,
By skill unusual his lost fame retrieve,
The huge ungainly man his weapon throws
As awkwardly, the grassy sod it strews.
With fragments, wide of the mark; there a
slave
Observant, indication heedless gave
Of his contempt by laughing at the feat,
Intended to be great, but proved defeat.
In height of rage, Antonius seized a dart
And plunged it in the Ethiopian's heart.
By the Queen's command the games were
ended.

"Were not such deeds by our laws defended,
Were seen to ride, each anxious to engage,
To us insulting, this outrage rue,
To us insulting, this outrage rue,
Our chosen friends. Our wise Longinus says
Though law forbids not, plainly are such
ways
Inhuman, 'gainst the eternal law that binds
Our nation's law owned by the wisest
minds."
Thus spoke Zenobia, Pido would reply:
Widely speaks your queen, desirable to rely
On nature's voice were vain. The slave at
Rome

A chattel is. Dominion in our home
We claim. Obedience prompt our slaves
must pay;
Yet frequent they rebel a slave to slay
We, therefore, deem no crime. Hundreds
have died
Their masters to avenge and free from dread
of new rebellion. But, while such our code,
'Twas crime to violate this queen's abode.'
Each master lives the slave to spare
On this fair earth. Are not all men born
free?

"I grant you this, But, war, while we must
wage,
War captives makes, and captives must en-
gage."
In slavery. For them no better fate
So far, Heraclius, 'the need must own,
That slaves should be; but this poor plea
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The system stays not. Big, with evil fraught,
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just from Mexico, was in our office to-day.
He has been spending some time in
Chilhuahua. (She-wa-wa. The phonetic
speller who tries it on Spanish-Mexican
words is likely to 'get left.') This man
has purchased a 'pasture' there. Not to
put too fine a point on the size of his 'lot,'
it is fifty by thirty—i. e., eight miles in
extent, and nearly all good land at that.
As he was traveling across it one day he
and his guide got short of water. Meeting
a small company of the simple natives
with their jugs of water, this gentleman
asked for a bottleful, which was most
willingly given. The pay for it which
was offered was pointedly refused. He
then told his interpreter to turn and thank
them. This, too, they refused to accept
remarking with the same emphatic tone
as before: "Thank King Henry, either in
old or New England, display similar courtesies
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 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 no change in its aims and principles, that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced 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.

LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR.—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will encourage your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

MR. DONAT CROWE, AGENT FOR THE CATHOLIC RECORD.

Catholic Record.
 LONDON, FRIDAY, APRIL 13, 1883.

THOUGHTS FOR THE TIMES.

I.
 "Know also this," says St. Paul, "that in the last days shall come on dangerous times, men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up and lovers of pleasures more than of God, having an appearance indeed of godliness but denying the power thereof. Now these avoid."
 In that brief and simple but truly sublime and comprehensive prayer, which we daily address to our Heavenly Father, we ask Him so to guard us, so to guide our footsteps, so to direct all our actions that we may not be led into temptation. So strangely, so perversely constituted are we that we too easily succumb to the well directed efforts of Satan, efforts either of open malevolence, or simulated affection. Ever since that sad day, saddest in the annals of humanity, when the first mother of men yielded to the tempter, there is in man a natural inclination to evil, an inclination consequent upon the certain and inevitable adjuncts of sin, darkness of the intellect and perversion of the will, an inclination which the most constant vigilance, and most unmitigated severity, which even the most exact co-operation with God's holy grace cannot entirely eradicate.
 When to this natural bent is super-added the vanity and sinfulness of the world, the craft and utriking vigilance of Satan, it can hardly be a matter of wonder that so few men correspond with the promptings of grace, that temptation and sin stalk forth hand in hand, disseminating sorrow, vexation and death amidst individuals, families and nations. By self-denial, by frequent and fervent prayer, man might, however, cope successfully with the obliquities of passion, contem the inanities of the world and overreach the subtleties of Satan. If men, let it be said with deliberation and emphasis, were to make any effort whatever, aye, even with all the disadvantages of their nature and position, if men offered anything like a generous resistance to the temptations which beset them, society would enjoy the beneficent results of private and public faith. How little of the former now subsists among men, can easily be determined when we reflect that crime is now pursued as a profession, not crime of a nature very closely connected with our evil propensities as sinful and rebellious creatures, not crime of a nature to excite admiration, however undeserved, by its bold and reckless exploits, but crime of the darkest and deadliest character. How little of the latter finds place in the world, makes itself too plainly and palpably evident when due consideration is given to the fact that the whole of that continent justly re-

garded as the seat and centre of civilization is now one vast camp of armed men awaiting the command of godless and unprincipled leaders to redden with blood the valleys, the hills, the plains and the cities to which the God of nature has been so bountiful in his gifts.
 In temptation there is indeed much danger, danger which no man with a just perception of the significance of salvation, much less he, who, by grievous and repeated transgressions of God's holy law has placed his salvation in peril and doubt, can afford to dally or disregard. To meet temptation earnestly and generously, when by the machinations of Satan it presents itself, is to display a courage of which the reward shall be great. But there can be no hope of success or of reward for the man who places himself in the very midst of temptation. Such a man surrenders his virtue without a struggle to the dread and unrelenting foe of human peace and happiness. The lot of that man will be ruin and perdition.
 Are we, reader, in a position to combat the enemies of salvation? Are our hearts and souls so confirmed in divine grace as to give us courage and confidence in meeting the resolute and unflinching enemy of mankind. "Be sober and watch," says St. Peter, "because your adversary the devil as a roaring lion goeth about seeking whom he may devour." Were our souls so confirmed in grace as to render futile every attempt of Satan, temptation should not cease to be an object of fear. But above all, if the gloom of iniquity overcasts the conscience, is it not to be feared, that if temptation then meets the soul, transgression will succeed transgression, crime will be super-added to crime, till that soul, once refulgent with the brightness of innocence, but now despoiled of virtue and of grace, sinks into the unrelenting grasp of its wary and untrifling foe. "Put you on," says St. Paul, "the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places. Therefore take unto you the armor of God that you may be able to resist in the evil day and stand in all things perfect."
 The temptations of the devil are so skillfully, so methodically, so persistently made to encompass the soul that no resistance could be offered them but by means of the protecting influence of God's abiding grace and presence. The strongest citadel reared amid the fastnesses of nature, protected by every expedient and appliance which the art of war could suggest or supply, defended by brave captains and fearless men, such a citadel could never offer triumphant resistance to a foe of unflinching energy, indomitable courage and incalculable resources. The bravest hearts would quail before odds so wholly uneven, the strongest walls sink before an enemy so wholly irresistible. But how much more readily would such a citadel yield to such a foe were treason to lurk in the garrison. How vain, how futile the efforts of the brave and the true to repel the assaults of the foe without and prevail over the silent but terrible machinations of the traitor within.
 It is in this sad position that the most virtuous amongst us must ever find himself. The craft of Satan without and the falsehood of passion within combine to render us an easy prey to every iniquity. The highest, purest and most solid virtue should, unaided by divine protection, speedily collapse into ruin.
 The uncertainty and mutability of temptation constitutes one of its gravest dangers. Through one temptation we may be led into a multiplicity of crimes. So sure as we give consent to one of his evil suggestions, so sure it is that he will endeavor to involve us still further within the meshes of iniquity till escape becomes at least difficult and improbable. If on the other hand we refuse assent to the temptations, he does not on that account desist. He redoubles his ardor and industry in furnishing the old and whetting the new weapons of slaughter and death.

In the temptation of our Blessed Lord recounted in the fourth chapter of the holy gospel of St. Matthew, Satan first tempted our Lord by gluttony:
 "If thou be the Son of God, command that these stones be made bread." Who answered and said: "It is written: 'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.'" Foiled in this first attempt, Satan "took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: 'If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: 'It is written again: 'Thou shalt not tempt the Lord thy God.'" Though again completely overcome, he did not desist. As a last resort he "took our Blessed Lord into a very high mountain; and showed him all the kingdoms of the world and the glory of them, and said to him: 'All these I will give thee, if falling down thou wilt adore me.'" Then Jesus saith to him: "Begone, Satan; for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve."
 This discomfiture of Satan stands in sad contrast to the success with which his efforts are usually crowned. The wicked man proceeds in haste from crime to crime, now spent with sensuality, then inflamed with anger, now devoured by pride, again buried in despair. Avarice and prodigality seize him by turns till every shred of virtue and of truth interwoven by the hand of God about his immortal soul has snapped and decayed.
 At times, not content with gradual temptation, the arch-fiend makes prodigious efforts to overwhelm the soul by afflictions extraordinary in number and character. Thus it was with the holy man Job. Satan despoiled him of wealth, killed his sons, afflicted his body, sowed discord in his household and tormented him by the rebukes of his friends.
THE CHRISTIAN BROTHERS.
 In 1838 M. Cousin, minister of Public Instruction in France, not a clerical either, bore judgment on the Christian Brothers.
 "God forbid," said he, "that I could think of excluding any one whatever from the work of popular education. Far from that, I will seek to call to this noble work every good man, every man of enlightenment without regard to creed or method. But I feel bound to declare that it seems to me advisable to confide to the Christian Brothers especially the charge of the commercial free schools, just as we specially charge the Sisters of Charity with the care of the sick in our hospitals. First of all, the Brothers are by their very constitution consecrated to the service of the people. Then through gratitude the people love the Brothers. The people are proud, and wish not to be despised, and, with the very best intention in the world, lay teachers, by the least assumption of elegant manners, may have the appearance of despising them."
 "The Brothers do not despise us," say the people. "Their simple and easy way brings to them all good men especially of the working classes in town and country. Their good sense, their mildness, especially their poverty, for they have nothing in their own individual right, bring them on equal ground with the people and win them the esteem of all. The people, and above all, children, require in the teacher a patience without bounds; anyone not gifted with such patience should not think of becoming a school teacher. By their constitution the Brothers teach gratuitously. They are forbidden to ask anything from the children, and are content with very little for themselves or their schools. They are indeed men who seem specially designed for the work of free primary instruction."
 Since M. Cousin bore such remarkable testimony to the success and efficiency of the Brothers, the latter have, in the examination of their scholars, achieved signal success.
 In 1858, twenty years after M. Cousin spoke in terms so eulogistic of the Brothers, amongst all the schools

for boys in Paris those directed by the Brothers obtained 75 scholars, those in charge of lay teachers, 25, and amongst the 362 pupils classified, the Brothers had 234, the lay teachers 128. In 1868, out of 35 scholarships the Brothers obtained 31, the lay teachers 4, and in 1878 out of 280 scholarships the Brothers obtained 196, while the lay teachers obtained but 84.
 During a period of thirty years 2041 scholarships have been put up for competition, and out of this number the Brothers have obtained 1547, and the lay schools 494. In other words, the Brothers impart an education in results more than three times superior to that given in lay schools. But this is not to be wondered at. First, it is quite evident that religious instruction imprinted on the youthful mind matures it for the acquirement of knowledge. Then the brother consecrates all his faculties and time to the child; he has no family to provide for, no temporal interests to care, no old age to fear. He is entirely given to God and to his school. The congregation of the Brothers of the Christian schools was first founded in France. Its founder was a Frenchman, and in France is the mother house of the order wherein the Superior General resides. The Brothers are now scattered throughout the world, teaching thousands of children.
 In France, with its colonies, the order has 983 houses, 1437 schools and 234,995 scholars.
 In other European countries there are 217 houses, 2,359 Brothers, 388 schools and 73,990 scholars.
 In North America there are 91 houses, 975 Brothers, 126 schools, and 34,818 scholars, while in South America there are 11 houses, 69 brothers, 10 schools, 2,917 scholars.
 In Canada alone, the mother house being in Montreal, there are 27 houses, 294 brothers, 38 schools comprising 201 classes, and 10,226 scholars.
 During the Franco Prussian war, especially during the siege of Paris the Brothers won the admiration of the people by their devotedness in caring for the wounded. The government, in a letter addressed to Frere Philippi, the Superior General of the Brothers, spoke the sentiments of the people in acknowledging with gratitude the heroic services of many of the Brothers on behalf of the wounded and dying French soldiers.
SOLID TRUTHS.
 During the discussion on the bill respecting religious associations, M. Jules Simon, an old republican, laid bare the real motives of the radicals on the war they had declared on religious corporations. For his part, he said, though a strong supporter of the university, he desired its success through its own merits and not by the suppression of competition. He stated very distinctly that that which annoyed their enemies most in the organization and activity of the religious bodies was the influence they exercised in the training of youth. "All men," said Jules Simon, "teach by the lives they lead, and he who lives best, teaches best. The priest and the monk are those who most ostensibly teach; their very costume teaches of itself."
 M. Simon then went into an eloquent defence of the Church against an old, oft-repeated, but still worn out calumny. "Have I," he asked, "been wrong in maintaining that the Catholic Church is not hostile to progress? I do not believe I have. You well know that amongst the priests there are astronomers, historians and admirable teachers. They do, indeed, offer resistance to tendencies which they consider bad, but that is the duty of every good citizen, and they should not, therefore, be accused of resisting progress, for it is not real progress to rush to destruction. You fear that you may be duped; as for me I ask it as a favor from heaven to be forever duped after this fashion. You believe that by your war on religion you will render France more glorious, but herein you deceive yourselves. France should identify herself with liberty, and you are not worthy to enjoy the protection of the republican flag.
 "To resume the discussion, I see on one side restriction, on the other lib-

erty. To love the liberty of others is that which honors a country, honors a party, and, I say it with a certain consciousness of pride, it is that too which gives an individual his greatest honor."
MINING IN UTAH.
 One of the great sources of wealth possessed by our American neighbors in their vast territories west of the Mississippi, is certainly the inexhaustible supply of minerals. All our readers have heard of the mineral riches of Arizona, Utah, Colorado and Nevada, not to speak of all of California. In these states and territories colossal fortunes have been made within a few years made by men with no other capital to start on than brains, industry, and perseverance. These, however, constitute the essential elements of success, as has been proved over and over again. There may have been some few instances where men by mere good luck, as it is termed, and without any marked natural ability, without industry or determination, acquired vast fortunes in the West. But fortunes so acquired never prove enduring.
 In the vast majority of cases wherein fortunes have been acquired in the West, their acquisition must be accredited to the full possession of sterling qualities of head and heart. We might mention many instances of success due to such qualities, but for the present will be content with the mention of that of Messrs. Matthew Cullen and Dennis Ryan, part proprietors of the Horn Silver Mine. These gentlemen, whose names betray their origin and race, have, by the possession of talent, industry and perseverance, achieved a success in mining operations that deserves special mention. They had no idle faith in what the multitude terms good luck. They started in life with the purpose of making their own luck and did it. They labored assiduously, as all men must, who wish to succeed, and now have the satisfaction of enjoying the fruits of their labor.
 Some idea of the extent of their success may be formed from official statements of the value of the Horn Silver Mine above mentioned, one of the many interests in which their capital is invested. We have not space for any lengthened extracts from these statements, but as we have mentioned the Horn Silver Mine, will give the following, taken from an official report concerning it.
 The Horn Silver Mine is located near Frisco, Beaver County, Utah, about 225 miles south-south-west from Salt Lake City, and some 90 miles north of east from Pioche, Nevada, in the San Francisco Mining District.
 The San Francisco Mining District was organized in August, 1871, but did not become prominent until later, when the great value of the Horn Silver lode had been recognized. This remarkable deposit of ore was discovered September 24, 1875, by James Ryan and Samuel Hawkes. A shaft was commenced and had been sunk about 30 feet in ore when the claim was sold February 17, 1876, to A. G. Campbell, Matthew Cullen, Dennis Ryan, and A. Byram, to whom is due the credit of having developed the mine and brought the district to its present state of prosperity. These developments have resulted in proving the vein to a depth of over 250 feet, and about 25,000 tons of ore have been extracted and turned into bullion. Two smelting establishments have been built and successfully operated in Frisco, and refining works established and conducted in Chicago. The town of Frisco now numbers about 1000 people, all of whom are more or less directly dependent on the Horn Silver Mine.
 The property of the Company consists of:
 1st. The mining claim, 1,440 feet long by 600 feet wide, on the lode, and includes the mine. The title to this claim is perfect—undisputed possession of the ground for three years, and a patent to it from the United States Government.
 2nd. Two smelter sites of five acres each in the town of Frisco. These are also patented and occupied.
 3rd. The smelting works, consist-

ing of three shaft furnaces, a 40 horse-power engine and boilers, one No. 6 Roots blower, one Blake crusher, and all other necessary appurtenances.
 4th. Refining works at Chicago, having a capacity for separating and refining twelve and a half tons of base bullion per day.
 5th. Two iron mines near Frisco, from which iron is obtained for fluxing.
 6th. Two large store buildings in Frisco, built of stone and entirely fire-proof; the two containing a stock of \$60,000 worth of goods belonging to the Company.
 7th. The telegraph line from Frisco to Beaver, about 40 miles.
 8th. Charcoal pits, etc., etc.
 The mine has paid for itself to the above-named property, and paid for itself to the original purchasers, Messrs. Campbell, Cullen & Co., and placed large balances in bank to their credit, as net profits. The town of Frisco, containing a thousand inhabitants, was wholly built and is maintained, as we have said, by the business furnished by the mine, and its promise of future production is sufficient to have invited the construction of 150 miles of railroad.
 The present net income of the Company is about \$1,200 per day.
 The Horn Silver Mining Company was organized at Salt Lake City, on the 17th day of February, 1879, under the laws of Utah, with a capital stock of \$10,000,000, divided into 400,000 shares of the par value of \$25 each. The stock is full paid, unassessable, and entirely free from personal liability. On the same day all of the above described property, including the mine and appurtenances, was conveyed to the Company.
 The gross value of the ore reserves, estimated on the basis of present prices, is as follows (in round numbers):
 Silver, 3,000,000 oz., at \$1.13.....\$3,450,000
 Lead, 150,000 tons, at \$10.....1,500,000
 Total Gross Value.....\$4,950,000
 The net value of the reserves, after deducting cost of mining, reduction, and marketing the product, calculated 40 per cent. of the gross product—an entirely outside and reliable estimate—after completion of the railroad to the mine.....\$2,200,000
 Total Net Value.....\$3,300,000
 These figures convey some idea of the value of this one mine to its possessors. We are no mere worshippers of wealth even when possessed by fellow-countrymen and co-religionists, but we do admire qualities such as Messrs. Ryan and Cullen have shown in the acquisition of their means. Their success, achieved by the exercise of such qualities, offers a bright example to the youth of the country too frequently led to attach light value to the obligation and necessity of working. By work only, work guided and directed by talent and honesty of purpose, success of an enduring character can be achieved, as shown by the instances of success that we have just mentioned.
CATHOLICITY IN TUNIS.
 One of the most successful means employed by His Eminence Cardinal Lavignerie and his clergy to produce impressions in favor of religion and truth on the minds of the Arab population is the exercise of charity. Recently one of the missionaries in Tunis, speaking at Dijon, related the following incident: A certain Arab chief informed his neighbor that a Roman priest, after having cured a sick man, refused to accept any remuneration. "That is well enough in its way," said the other, "but if that priest refused to accept any gift for the curing of the sick man, he did so because that which was offered him was too light. If he had been presented with some pieces of gold, you would see how gladly he would accept them." "Well, then," rejoined the chief, "as you do not wish to believe me, let us test the disinterestedness of this Roman priest."
 They accordingly brought the priest to a sick man suffering from a loathsome disease. The care, attention and skill bestowed by the priest on the poor sufferer soon restored him to health. The two Arabs then took occasion to meet the priest, whereupon one of them slipped into his hands a few pieces of gold. But

the missionary at once offered them. "I told you so," was the unphrased response of the Arab to his, till then, doubting neighbor. But the disinterestedness of the priest was now made so manifest that he went home praising his deity and calling the Roman a true man of God.
THE SIGN OF REDEMPTION.
 The Germania Religieuse, a house, relates that a respectable merchant of that city took occasion of the removal of the crosses from the schools, which him infinite honor, and cannot produce excellent effects by others to do likewise. He proposed to merchants and manufacturers have the crucifix placed in their prominent position in their stores and factories. There are instances of this having been done in stores of Lille. Another good man thus speaks to the heads of families on the subject: "It is not he says, 'in stores and in fact that the place of honor should be given the crucifix. It should be such a place in our homes. It adorn, with its purifying beauty, the sanctuary of the family, of while being the legitimate protection it is likewise the model.'"
 The same subject M. Baudouin, president of the Society of Saint Vincent of the following good counsel to the members of that body:
 "Let each one," he says, "very next visit home see what there is not a crucifix in his house. If he sees none exposed to veneration, let him ask if there be the house, and if not let him propose to provide his family with the offer once accepted let each hasten to procure a crucifix and there be on the occasion of his placed in some position of honor in the household some little religious ceremony. Let the crucifix adorned, no matter how slightly on the occasion of great feasts in Church or in the family the crucifix should be made an of special honor and veneration this be done," concludes M. Baudouin, "there can be no doubt that good would be done even in midst of families hitherto ignorant."
MERITED HONOR.
 We are gratified to learn that the friend, Mr. J. A. MacCabe, has elected President of the St. Patrick Literary Association of Ottawa. Mr. MacCabe is not only one of the ablest Irishmen in the Dominion, but is a gentleman of high attainments, mental culture and upright life entitled him to regard of our countrymen throughout the Dominion. The St. Patrick Literary Association has done signal honor by raising Mr. MacCabe to its Presidential chair.
A GOOD SOCIETY.
 There exists in Westphalia, Prussia, the patronage of St. Augustin, a special organization whose object is to promote the interests and development of the Catholic press. A late meeting of this body it decided to vote 600 marks a year for the benefit of any young man with proper recommendations should declare it his purpose to devote himself to the career of a Catholic journalist. This vote was made to follow a course of philosophical political economy.
SACRED HEART CONVENT.
 During the past week Mother Superior of the Sacred Heart Convent, took her departure for the convent at Salet, near Montebelluna. The change was a source of sorrow to many friends and particularly to the many pupils of the institution. This city, to all of whom she had been endeared by her many excellent qualities, not alone in the capacity of Superior but by her kind and careful attention at all times.
Kind Words.
 F. McGuire, Esq., of Ottawa thus writes to the RECORD in renewing his subscription:—"Enclosed I send you for the ensuing year. I take pleasure in renewing the subscription, as the RECORD should be in all Catholic families."
 We would feel obliged to any of our subscribers who would send us a copy of the RECORD of Oct. 13th, 1882.

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"Let each one," he says, "on his very next visit home see whether there is not a crucifix in his house. If he sees none exposed to veneration, let him ask if there be any in the house, and if not let him propose to provide his family with one. The offer once accepted let each one hasten to procure a crucifix and let there be on the occasion of its being placed in some position of honor in the household some little religious ceremony. Let the crucifix be adorned, no matter how slight, and on the occasion of great feasts either in Church or in the family circle, the crucifix should be made an object of special honor and veneration. If this be done," concludes M. Baudou, "there can be no doubt that much good would be done even in the midst of families hitherto indifferent."

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EDITORIAL NOTES.

Two Protestant gentlemen of Boston have had 50,000 copies of Bishop Ireland's address to the C. T. A. U. of A., at St. Paul, last August, printed for distribution in Massachusetts.

A Chinese Catholic School has been opened in San Francisco. Fifty pupils, and many converts to the Church are being made among the Chinese population of that city.

Archbishop Wood became a convert in 1826 while cashier of the Franklin Bank, Cincinnati. The following year he went to Rome, spent seven years in study and was ordained to the priesthood in 1834. He was consecrated Bishop in 1857, by Archbishop Parcell, and became Archbishop of Philadelphia, in 1875.

According to recent statistics there are in China 41 Catholic bishops, 644 European and 552 native priests, 34 colleges, 34 convents and a Catholic population of 1,092,818. The total number of Protestants is one-fifth of the Catholic population, and the number of Protestant missionaries is only one half of that of the European priests.

A rumor having gained currency that the notorious Buckshot Forster was to be appointed Governor General of Canada, most of the American papers scout the idea as absurd. We should not, however, be surprised were such an appointment made by a government which has become renowned for stupendous blunders. One good result might follow were the rumor to prove true, and that is, it would open the eyes of the Quaker to the fact that the Irish people are prosperous and contented everywhere but in their own country.

One of the sensations of the past week was the arrest of two men named Gallagher and Wilson in England, charged with being engaged in the manufacture of dynamite. A considerable quantity of this dangerous article was found on the premises occupied by them. All sorts of rumors are afloat regarding attempts contemplated to blow up almost everything and everybody in the country. The cable man is in his glory, another opportunity having been afforded him to surround a small amount of truth with a mountain of falsehoods, all calculated to create a feeling of aversion for the Irish people.

Father Horstmann, of Philadelphia, says that there is one thing about which the Protestants are mistaken. "The Catholic Church," he adds, "does not sanction divorce for adultery. Never. That was forever settled at the Council of Trent. In case of adultery they may live apart, but that only applies to bed and board. But for man to put one woman aside and marry another, never. England was lost to the Church because she would not allow Henry VIII. to marry Anne Boleyn. Her troubles with Philip the Fair of France, Frederick Barbarossa of Germany, all had their source in the inviolable law of God and His Church—whom God has joined together, let no man put asunder." The Roman Catholic Church never forsook a woman, and never will. In a word, marriage is of God and is absolutely indissoluble.

A writer in MacMillan's Magazine thus alludes to the Catholic priesthood:—"I do not believe that any clergy in the world are more heartily devoted to their duties as pastors and rulers of their flocks. It is easy for Englishmen to sneer at men who embrace lives of celibacy and poverty, who deny themselves family endearments, the comforts of a home, the luxuries of wealth; for the men who refuse an endowment must, to the well regulated English vicar or rector, seem simply insane. But the Irish priest, miserably paid, cheerfully shares the poverty of his flock, while the demands on his time are such as would affright the most devoted clergyman of the Anglican establishment. It must be confessed that they undergo cheerfully, manfully, and with earnest good will, the work they have, as it were, laid out for themselves."

We are told that in the year 1500 there were 80,000,000 Catholics in Europe. As there was no considerable number of Catholics in the other parts of the world at that time, then 80,000,000 were a total of all the Catholics in the world. Now let us see the increase. In 1881 there were in Europe 149,000,000 Catholics; in the two Americas 47,200,000; in Asia 4,700,000; in Africa 1,100,000; in Australia and Polynesia 400,000; making a total of 202,000,000 Catholics in the world at the present time. Now subtract the 80,000,000 in the year 1500, and we have a net Catholic increase of 121,000,000. According to Schem's statistics of the world, there are in the world 106,000,000 Protestants since the year 1500, while the Catholic increase for the same time is 121,000,000—a difference of 15,000,000 in favor of the Catholic Church. Catholicity has therefore increased faster than Protestantism by 15,000,000 during this time.

St. Patrick's Literary Association, Ottawa.

The annual meeting of this association was held on Wednesday night, when the election of officers for the ensuing year took place. The attendance was large, the retiring president, Mr. Michael Starrs, presiding. The following is the list of the officers elected:—President, Principal MacCabe; vice-president, P. A. Egleson; record-

ing secretary, T. Latchford; assistant recording secretary, Charles Murphy; corresponding secretary, J. B. Lynch; treasurer, John Casey (Nelson street); librarian, James Higgins; marshal, Patrick Pender; managing committee—P. A. Egleson, chairman, and Messrs. Dowling, Brennan, J. Casey (Dalhousie street), J. Reynolds, T. Burns, George O'Keefe, Robert Starrs, and the officers elect.

The installation of the new officers will take place on Tuesday next.—Ottawa Citizen.

FROM OTTAWA.

On Wednesday April 4th, Sir Leonard Tilley declared that it was not the intention of the Government to remove the 10 per cent. differential duty on tea imported from the United States.

Mr. Cameron (Liverpool), in moving for a statement showing the amounts charged in the public debt account of the Dominion expended on railways, canals, &c., in the different provinces, traced the history of Cape Breton and Prince Edward Island from the latter part of the seventeenth century, and complained that the former had not received proper consideration in the matter of railways compared with the latter. Motion carried.

On motion being made by Mr. McCarthy for a consideration of the bill respecting carriers by land.

Mr. Oimet moved in amendment that the bill be not now considered, but that, in the opinion of this House, the adoption of the bill would be unconstitutional and injudicious.

After recess Mr. Tupper (Picton) moved the third reading of the bill to grant certain power to the Acadia Powder Company.

Mr. Anvot moved in amendment that, in the opinion of this House, the bill is beyond the jurisdiction of the Federal Parliament.

Mr. Ives moved the adjournment of the debate in order that it might be thoroughly discussed and a precedent established.

Motion carried and debate adjourned.

The following private bills were read a third time and passed:—"Act to amalgamate the Presbyterian Ministers' Widows' and Orphans' Fund in connection with the Presbyterian Church of the Lower Provinces, and the Widows' and Orphans' Fund of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, and to create a corporation to administer such funds—Mr. Richey. Act to incorporate the Board of Management of the Church and Manse Building Fund to the Presbyterian Church in Canada for Manitoba and the North-West—Mr. Ross (Lisgar)."

The House went into committee on the bill to incorporate the National Insurance Company, to wind up its affairs and relinquish its charter, and to provide for the dissolution of the said company.—Mr. White (Cardwell) in the chair, and reported the bill with amendments.

On motion of Mr. Cameron (Victoria) the bill to unite the Winnipeg & Hudson Bay Ry. & Steamship Co. and the Nelson Valley Railway & Transportation Company into one company under the name of "The Winnipeg & Hudson Bay Railway and Steamship Company," was read a second time and referred to the Committee on Railways and Canals.

The debate on Mr. Oimet's amendment to the motion to consider Mr. McCarthy's bill respecting carriers by land was resumed by Mr. Casgrain, who said he thought the commercial laws of the Dominion should be consolidated and steps taken to decide what matters were within provincial and what within federal jurisdiction. The debate was adjourned on motion of Sir Hector Langevin.

The House went into committee on the bill to amend the Act to repeal the duty on promissory notes, drafts and bills of exchange. The bill was reported with amendments and read a third time. Mr. McCarthy, in moving the second reading of a bill to amend the law regarding bills of lading, explained that it was similar to a law passed by the Ontario Legislature some time since, but which had been declared unconstitutional for that Legislature to pass. He now, therefore, introduced it here for the purpose of making it constitutional.

The bill was read a second time. On motion of Hon. Mr. McLelan the House went into committee of the whole to consider a resolution to the effect that examinations be provided for those wishing to become masters and mates on inland waters.

The resolution was adopted in committee, and a bill founded on it introduced and read a first time.

On Thursday the Tariff debate was resumed. Messrs. Charlton and King spoke from the Opposition standpoint, while Messrs. Foster and Jamieson upheld the N. P. It is a subject well worthy remark that an unusually large number of new members have taken prominent part in the debates of this session. Some have made a very good impression and will, no doubt, attain positions of influence in Parliament. Before the Interprovincial trade committee some important evidence was adduced during the week. On Thursday Mr. Robert J. Stark, of the firm of Stark Bros., grain and flour merchants, Toronto, was examined. He said that 18 years ago Mr. Chisholm, of Toronto, endeavored to inaugurate the trade between Toronto and Halifax through a vessel called "Her Majesty," but the project lapsed through his failure and decease. There was much difficulty in the way of developing the trade, there being but one line of railway, which was scarcely sufficient to carry the enormous traffic which is going down there. The outlook was such that the trade could be largely developed, as they had just entered into such contracts. A greater impetus would be given to the trade if something could be done in the way of return cargoes. The matter, however, was a very important one, but complicated, owing to the connection of the intercolonial with the Grand Trunk, upon which route they were entirely dependent for communication between the Maritime Provinces and the Western section. Toronto being some 1,300 miles from Halifax they had found that the delays had been very annoying, and especially in winter as long a delay as six weeks had been known. This was one of the greatest obstacles to the trade, and in summer it frequently took thirty days to ship the freight to its eastern destination. Western Ontario had but little of the products of the Mar-

itime Provinces, the principal article of consumption being fish; but little coal was used, and even then it did not go past Kingston. Messrs. Naim, of Toronto, five years ago, used to receive coal from the Maritime Provinces, it was very poor, as it was taken from the upper seams; but since then the coal is of better quality. The coal now being received was as good as Pennsylvania coal, and was successfully competing with it. In Ontario there were 1,400 to 1,500 flour mills, turning out from 50 to 300 barrels a day (the average being 75); a great deal of which might be shipped to the Maritime Provinces, as the quantity required at home was easily supplied, the bulk at present going to Great Britain. At present they were sending such products via Boston to Annapolis, St. John and Halifax, or to places where vessels could find a harbor, but Truro, Moncton and such places they could not reach, showing that they virtually depended upon the one Canadian line to get to these places. The freight from Toronto to Halifax is 70 c. per barrel, 55c. being to Quebec and 10c. thence to Halifax. From Quebec to St. John the rate is 10 cents, or 65 cents from Toronto to St. John, a line of propellers were established and competition, the rates would be cheapened.

Saturday was the anniversary of the murder of Thomas Darcy McGee—one of the saddest and most brutal occurrences when contrasted with the beauty and grandeur of the building which was then a pleasing sight; but now I see a vast difference by the expenditure laid out for its improvement ever since—in a word, order and neatness are the terms applicable to the premises. And if order is one of heaven's laws, surely that law is well observed in the Academy of the Sacred Heart. On entering the different classrooms the visitor is immediately convinced that the young ladies are well instructed in politeness, for no sooner than a stranger enters they are standing in their places. The class-rooms adapted for the various grades are large and well furnished, with a recitation room conveniently near each studying room, well fitted also. On the east side there is a chapel where Mass is celebrated every morning by one of the priests belonging to St. Alphonsus church, Windsor. The music hall is very attractive to lovers of classical music. When we consider the dimensions of that large building with its many departments, and observe the neatness and order in all the apartments, in everything from the dormitory to the parlor we must reflect that the life of a sister is that of work without ceasing. This location in the summer season cannot be over-estimated. It is one of the healthiest portions of Windsor and exhibits signs of industry and care by the number of fruit trees and flowers which surround the building, sending forth odoriferous perfumes which give vitality to the inmates within. Hence must it be said that such an institution is a boon to those who are of the finest within their reach. If such a boon is conferred on those who come hundreds of miles to receive a polished education therein, how much greater interest is it to the citizens of Windsor, in whose midst it is situated, giving their daughters every facility at any age, and at a reasonable cost, where their minds can be fed by virtuous and intellectual training so essentially necessary for the young ladies of every country. D.

ACADEMY OF THE SACRED HEART, WINDSOR.

One of the finest institutions, in an educational point of view, in the town of Windsor, is the young ladies' academy of the Sacred Heart, situated on Ouellette street. One would at first sight in viewing the enclosures, garden, buildings &c., conclude that all this is magnificent in itself; but that idea sinks into insignificance when contrasted with the beauty and grandeur of the building inside. In 1870 I visited this institution, which was then a pleasing sight; but now I see a vast difference by the expenditure laid out for its improvement ever since—in a word, order and neatness are the terms applicable to the premises. And if order is one of heaven's laws, surely that law is well observed in the Academy of the Sacred Heart. On entering the different classrooms the visitor is immediately convinced that the young ladies are well instructed in politeness, for no sooner than a stranger enters they are standing in their places. The class-rooms adapted for the various grades are large and well furnished, with a recitation room conveniently near each studying room, well fitted also. On the east side there is a chapel where Mass is celebrated every morning by one of the priests belonging to St. Alphonsus church, Windsor. The music hall is very attractive to lovers of classical music. When we consider the dimensions of that large building with its many departments, and observe the neatness and order in all the apartments, in everything from the dormitory to the parlor we must reflect that the life of a sister is that of work without ceasing. This location in the summer season cannot be over-estimated. It is one of the healthiest portions of Windsor and exhibits signs of industry and care by the number of fruit trees and flowers which surround the building, sending forth odoriferous perfumes which give vitality to the inmates within. Hence must it be said that such an institution is a boon to those who are of the finest within their reach. If such a boon is conferred on those who come hundreds of miles to receive a polished education therein, how much greater interest is it to the citizens of Windsor, in whose midst it is situated, giving their daughters every facility at any age, and at a reasonable cost, where their minds can be fed by virtuous and intellectual training so essentially necessary for the young ladies of every country. D.

WINDSOR, APRIL 6, 1883.

A GREAT IMPROVEMENT.

By the kindness of Rev. Father Feeney, we were permitted yesterday to examine the recent improvements of St. Augustine's Church, whereby the vestry and sanctuary have been vastly improved and made worthy of the finest churches. The vestry has been painted in oil, wall and ceiling, and handsomely stenciled and the woodwork grained. With the steam radiator, the room is now very complete and comfortable. On entering the church the change in the sanctuary is at once striking the eye, and is pleasant to behold. The main arch is supported by pillars in imitation of granite, enclosing ornamental stucco work of gold on a blue ground, and making a handsome border to the walls and panelled ceiling of the above itself. The walls are tinted a freestone color, and the ceiling is divided into a number of panels separated by walnut moldings picked out in the finest gold, and resting at the base on granite brackets. Each panel is bordered with a handsome buff stenciling, which contrasts well with the sky blue which forms the main panel and is relieved by innumerable stars and dots of gold. The panels all converge to a handsome centre piece, the centre having a representation of the dove descending, the white of the plumage showing very clear against a vermilion ground with gilt rays. The rail at the front of the sanctuary is nicely finished in walnut and the panelling in white and gold. The work is admirably done and reflects great credit on the Walker Bros., who did it all. The church is soon to be furnished with proper pews, it being expected that they will be in by July 1st. The congregation of St. Augustine's will in a year or two have a church fully furnished and ornamented in a manner fully in keeping with the architecture of the building. The new altar, of which we were shown a plan, will be a magnificent piece of work, and will be handsomely set off when in place, by the recent decoration.—Dundas Banner.

ALL IS LOST: DEATH-BED SCENE OF HENRY VIII.

"The last day of Henry Tudor had now passed, and the night of the dying agony commenced. It was a condition of fearful bodily suffering to the king, broken by intervals of remorse and prayer. Had human pride vanished? Had mercy returned to the royal breast? Was the king at peace with the world? No! another act of vengeance was to be consummated. For a year or so before the king's death the warrants for execution were signed by commission in consequence of the monarch's state of health. But in this special case the royal tyrant expressed his determination and pleasure to sign the Duke of Norfolk's death-warrant with his own hand."

Dean Hook justly remarks that nothing more terrible than this scene can be imagined: "At ten of the clock, when the cold sweat of death covered his face, when the awful agony from head to foot, the awfully protracted death agony, the faint effort to sign the fatal document." The action manifested the mastery of ruthless spirit and evidenced the domination of a final impotence. In the very arms of death he would destroy the living; on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the Enemy of Man's kind. Yet even that thirst for the blood of an illustrious subject whose age he had left nearly childless might not have been the last of the crimes of this unforgiving prince. A few hours more elapsed (two o'clock in the morning), and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The end now came. The final contest was brief; and, in a pulse's throbs, the spirit of the long-dreaded King Henry was wafted to the presence of that Omnipotent Tribunal where so many of his iniquitous judgments deserved to be reversed. A death-bed has been described as the altar of forgiveness, where charity and tears mingle as the spirit of prayer communes. These attributes were absent from the dying couch of Henry Tudor, whose last, despairing words, chronicled by Anthony Browne, "All is lost!" expressed an awful consciousness of the retribution due to a merciless, unselfish, and remorseless career.

Some forty minutes after the king's death, before the domestics could even partially recover from the dreadful scene they had witnessed, Lord Hertford and Sir William Paget held a conversation outside the apartment where the body of the dead monarch lay, still warm and horribly convulsed in feature, the very sight of which made Sir Anthony Browne fall to the ground in a swoon. Yet Hertford and his friend Paget were made of sterner stuff. The subdued parley between the whisperers was the first access to a deliberate perjury in relation to the late king's "last testament." Paget hesitated, and glancing at the door, half open, for a few moments looked thoughtfully at all that remained of his royal master and told Hertford that his observation were ill-timed. The sudden appearance of Archbishop Cranmer upon the scene gave more confidence to Paget. A terrific storm raged at the moment (three o'clock in the morning). A look from one to the other was understood. Still they feared one another; nevertheless the first step had been taken. They had resolved to violate Henry's "most Catholic will," and to keep his death a secret for three days, till the conspirators had arranged their plans. Mr. Froude remarks that Lord Hertford "did not dare to make public the last conversation he had with the king the day before his death." This sentence contains a withering verdict, and is an exposition of the author's sentiments as to Hertford's actions at this time, not the less value from its fortuitous candor. Another question remains still unexplained: Did Lord Hertford and Archbishop Cranmer read for the predeceased boy-king, Edward VI., at any period of his painful regal pupillage, anything, even a syllable, from his father's last will and testament? Or what explanation did they give him as to the special command to have him educated in the ancient Catholic Church of England? Did they impart to the young king the father's injunctions to Masses for the father's health and the due maintenance of the old religion? Do the Protestant eulogists of Archbishop Cranmer approve of the unparalleled deception in this regard of himself and his confessor in the Council? Do they approve the worst kind of perjury—the violation of solemn oaths sworn at the bedside of a dying man?

It is worthy of remark that during his lifetime King Henry had drawn up no less than eighty-six "last testaments." "The king had," writes his devoted courtier, Sir Anthony Browne, "a great horror of death, and when some gloomy feelings visited his highness he generally began to think of altering his will and bequeathing more money for Masses for his soul after death."

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And now, in memoriam, here is a striking incident, new, perhaps, to many of your readers:—

The royal remains, being carried to Windsor to be buried, stood all night among the dilapidated walls of the Convent of St. On, and there the leaden coffin being delf by the shaking of the carriage along a bad road in heavy weather, it was placed upon a stand, and after a while the attendants discovered that the pavement of the chapel was quite wet from a stream of blood proceeding from the coffin. In the morning came plumbers to solder the coffin, which had burst, when suddenly the men discovered two dogs licking up the king's blood. The narrator—one of the royal household says:—"If you ask me how I know this, I answer, William Greville, who could scarcely drive away the dogs, was my informant." The plumbers, who were greatly affrighted, corroborated the above statement.

The dismantled convent alluded to had been the prison of Queen Catherine (Howard), whose execution took place just five years before the corpse of her ruthless husband reached its temporary resting-place. The reader will remember the denunciation of Father Peto at Greenwich Royal Chapel (1533), in the presence of the haughty monarch and his then idolized Anne Boleyn, when the fearless friar compared the king to Achan, and told him to his face that "the dogs would in like manner lick his blood." Some Protestant

writers question the above relation. Be it, however, coincidence or the verification of prophecy, the fact stands, and needs no further reference from me.

The Rev. Mr. Dixon, whom I have just quoted, describes Somerset's government as that of a usurper, and the period one of the most disastrous in English history. "The sings of unbridled fanaticism and unscrupulous selfseekers made the late tyranny seem in comparison a time of law and order; and men who groined beneath the Reymours and the Dalleys were presently crying out for the church and the laws of Henry VIII. The magnificent architectural decorations were destroyed, the frescoes white-washed, and in the road loft the royal arms took the place of the crucifix."—S. Hubert Darke, in Catholic World.

DECAY OF PROTESTANTISM.

Catholic Telegraph.

We gave last week copious extracts, consisting of candid and startling acknowledgments made by no less a person than one Rev. F. C. Ewer, himself a Protestant minister, and rector of a Protestant Episcopal church in New York City, several years ago, at which time he created a sensation by the publication of a series of sermons, issued afterwards, in pamphlet form, to prove what seemed to come, very strangely, from a Protestant and a minister, the disastrous failure of Protestantism as a religious system.

Our readers, who may have met with these reasons of Rev. Mr. Ewer, for the first time, can not fail to have been struck with their force and effect. As we promised to continue these extracts, we now proceed to do so. The next consideration of the causes of the failure of Protestantism, Rev. Mr. Ewer openly and pertinently ascribes to the popular shibboleth of "the open bible," on which the Rev. lecturer said:—

"The two basic ideas of Protestantism are—first, the Bible, and the Bible only for Christians; secondly, each man practically his own infallible interpreter of it." Now, the consequence of this, is that Protestantism has not fostered humility, but arrogance. It has not cast over the individual mind the wholesome shadow of a distrust in its own ignorance, or partial views, or unexamined prejudices; but it has spread broadcast the rampant spirit of practical individual infallibility. And so these men, nursed in that school, absorbing the spirit from the very atmosphere about them, are perfectly satisfied, unalarmed, and at peace, each in his own partial or complete infidelity. Then, again, they see how these two ideas have led to the thousand conflicting sects of Protestantism, the splitting up of denominations on little petty points which their common sense tells them are unimportant; and so they gladly escape the maze in disgust, and, with a self-complacent down looking upon the whole field of battling Protestant sects, settle down themselves into the mere religion of being good men. It is all very well, it is praiseworthy, this being a good man; but it isn't Christianity. And so far as these men are concerned, Jesus Christ was incarnate, died, rose, established His Church and endowed it with His life-nurturing Sacraments in vain. So far as these men are concerned, God inspired the Bible in vain; for they reject it. They will take parts in the Bible, and say they are true; but it is because those parts appeal to their minds as true. That is to say, Protestantism has wrecked the community on the rocks of individualism, and left each man to be a Bible to himself. Some people say, "any good man is a Christian." But there were good men, and true and honest, before Christ came, millions of them. Ancient civilizations could not exist without an enormous heaven of such elements. But the phrase "any good man is a Christian," and the phrase "a true Christian is a good man," are by no means identical. A good man is not necessarily a Christian."

Leaving Mr. Ewer, and his cogent reasons which will speak for themselves, let us pass to inherent, circumstantial evidences of the decline of all living faith among a large mass of the Protestants of our land. This is shown by their indifference to and neglect of what their forefathers deemed essentials. Let us look at the facts furnished in the City of New York, in the matter of the Baptism of Infants. From the statistics of last year, we obtain the following facts:—"Dr. Tabbing has the largest Presbyterian congregation in the country, for it numbers no less than 2,735 members, and yet only 34 children were last year brought to him for baptism. Dr. Cuyler counts 1,792 parishioners, but baptized only 29 infants during the course of the year. In the Classon Avenue Church, numbers 650 members, but only 13 little ones were brought to the baptismal font. Mr. Rositor, of the North Church, reports 660 members, but only 11 baptisms. Dr. Robertson's magnificent Memorial Church counts 633 pious members, but had only 10 baptisms. In the first Presbyterian Church on Fifth Avenue, with a membership of 410 souls, but two children were baptized. The wealthy Rutgers Street Church had only one baptism, though it counts a membership of 330. Dr. Van Dyke, with 571 parishioners, and Dr. Crosby with 336 had not a single baptism to report. The three largest and wealthiest Presbyterian churches of Buffalo, with a respective membership of 496, 411, and 325 souls, could each boast but one baptism during the past year."

Another alarming proof of the decline of Protestantism is, that in Germany, where it originated, it has degenerated into downright unbelief, skepticism and blasphemy. So much is this the case that the Christian Advocate is credited with the following remarks, which we find in the Christian Standard. The Advocate said:—

"The sending of boys and young men to Germany for education is a hazardous experiment. The air is full of doubt, materialism, Sabbath desecration, drinking and beer. The German papers report the settlement at Berlin of a feud between the students of the universities of Konigsberg and Heidelberg. Duels were fought without seconds by three delegates from each university. Delegates from all the German universities watched the proceedings, and Konigsberg was declared victor, having drawn blood fourteen times. Into such an atmosphere the student goes. If his moral and religious principles are established, he may escape contamination; but we end as we began, by declaring the experiment hazardous."

LATEST CABLE NEWS.

London, April 5, 1883.—The Criminal Code Bill, which has just been introduced, is the most dangerous attack on the personal liberty of those engaged in political movements ever attempted in England. It permanently establishes the system of Star-chamber inquiry, houses searched by day or night, the compulsion of evidence by imprisonment until the witness yields, the hearing of cases in prison cells and elsewhere to the exclusion of the public, and the trial of every case in the Court of Queen's Bench by special jury, to which no challenge by prisoner is allowed. The application of the Bill to England as well as Ireland makes the matter worse instead of better, because Irishmen resident in England will be the only persons treated unfairly. The Star Chamber inquiry will take place in Scotland and Ireland as well as in England, and all Irish organizations will be outside the pale of the law. Its effect in Ireland will be to establish a perpetual Coercion Act. Absolute lukewarmness or ignorance regarding the Bill prevails among the English members, and the fight will probably be left entirely, at least in its first stages, to the Irish members. The Cabinet propose to smuggle the Bill through by means of the Grand Committee, which are only five members, and only two of those—Parnell and Sexton—strong men. Earl Spencer has entirely abandoned the idea of connecting the Parliamentary party with the murder conspiracy. In reference to the mention made of dynamite workers it has been ordered that experiments be undertaken with a view of preparing an analysis of the various forms, and the component parts of all substances that are capable of being employed as explosives. The result of their work will be given to the police, and it is believed the ingenuity of the men who are now engaged in the manufacture and use of these contrivances will be thwarted by this means. The Post Office at Cork is occupied by a force of police, as threats have been made to blow up the building. It is said that the police have reason to believe that an infernal machine factory has been established near Cork. Their activity in certain matters is indicative of a movement which they hope will lead to its discovery. A laborer named Morgan was arrested in Cork on Monday on a charge of conspiracy. He was employed on board a steamship plying between England and Cork, and it is supposed he had used his position to facilitate the carrying of arms and explosives over and hither. An important document and a quantity of a compound used in making dynamite was found on his person. He was arraigned in Court on Tuesday, and remanded for eight days. A gentleman from Eton, of high position, has deposed that he saw Lady Florence Dixie the whole time she was standing on the spot where the alleged outrage was committed, and saw Lady Dixie walk away without anybody accusing her. It is thought her ladyship received her quietus in the House on Thursday night week, when the Home Secretary stated that no further inquiries would be made into the matter, as there was nothing in it. Queen Victoria is very much annoyed about it, having manifested great sympathy for Lady Florence, and her faithful servant and celebrated gillie, Mr. John Brown, having lost his life in his efforts to reach a solution of the mystery. He was sent from Windsor to Lady Florence Dixie to inquire into the circumstances of her outrage, and what with the inclemency of the weather and the mystification into which her ladyship plunged him, he took to his bed and died. The London Daily News says Mr. Parnell has finally arranged to go to America in the second week of April, but that he has not yet decided to accept the invitation to the Philadelphia Convention. It is announced that Mr. Parnell will make another visit to Dublin before he starts on his expected trip to the United States and Canada. He wishes to hold a conference with the organizers of the Irish National League as to the interests of that organization in Ireland and respecting its movements while in America. The visit is therefore looked upon as of little importance. Michael Davitt, from his prison, has written a vigorous letter to the Young Ireland Society of Glasgow, in which he says that the dynamite policy can only have the effect of expatriating the English democracy. He declares that it would be far better to work and wait for another twenty years than to play into the hands of Ireland's enemies by giving rein to despair and revenge.

DEATH OF MR. T. J. MURPHY, OF QUEBEC.

From a contemporary we learn the sad news of the death of this old and esteemed citizen of the ancient capital. After a protracted illness, borne with Christian fortitude and resignation, his spirit passed away on Sunday morning, amidst the grief of an affectionate family, and the sorrow of a community to whom his many excellent qualities were known for half a century. Mr. Murphy was a man of fine ability, as well in a literary as in a mechanical sense. At one time a large contractor, his energy and enterprise created and stimulated employment in the city of his adoption; and the beneficial results made comfortable many a domestic hearth. Possessed of a fine education, his leisure hours were sometimes devoted to literary pursuits; and the newspaper press of his own neighborhood, as well as that of more distant places, gave evidence of a

clear and powerful intellect, a mind well stored with knowledge of past and present events and a pen that never quailed in the assertion of truth. His was a trusting and generous nature. Freely he gave of his means, nor questioned whether those in need were of this creed or that; and thus he was beloved and respected as a friend kind and benevolent to all. The good that he did in his life will long be remembered, and his name will be cherished as that of a man of uncompromising honor and integrity.

C. M. B. A. NOTES.

The Recording Secretary of Branch No. 1, Windsor, sends us the following resolution "to be published under the head of C. M. B. A. Notes," and stating that "it was adopted at a recent meeting of Branch No. 1, Windsor." We read, "Resolved, that the Branch Secretaries will be prompt in forwarding Quarterly Reports, and remitting at same time the 'proposition tax' and Supervising Medical Examination fees. SAM. R. BROWN, Sec. G. Council."

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of the Father Mathew Total Abstinence and Literary Society of Hamilton, held on Thursday evening, March 29th, 1883, the following resolutions were unanimously adopted: "Whereas,—The ever just and merciful God has been pleased to remove from earth, our beloved and late fellow member, Michael Joseph Mahony, who departed this life on Friday, March 29, 1883, and whereas,—His loving with humble submission to the will of the Most High, we desire to give expression to the feeling of sorrow which animates us on the death of one who possessing all the attributes of a true Christian, was an admirable example of those virtues which he sought to instill into us, and who by his zeal in advancing the cause of Total Abstinence, as well as in promoting the welfare of the members of our Society, endeared himself to all. Therefore it is Resolved,—That we tender the bereaved family of deceased our sincere and heartfelt sympathy, in this their hour of deepest sorrow,—knowing well that to be deprived of one whose life was so upright and pure, whose Christian faith was so undoubted and whose every word, act and deed was prompted by a strict sense of justice and manliness, will be a most painful blow to them, but that they shall find a never ceasing consolation in the hope of that future where the sundered ties of earth are reunited. Further Resolved,—That a copy of these Resolutions be presented to the afflicted family, be sent for publication in the Catholic papers of Ontario, and entered on the Society's books."

COMMITTEE JOHN G. ROBERTSON, JEROME BUCKLEY, THOMAS J. KELLY, JOHN M. BROWN, PATRICK J. MCCARTHY.

JOHN McDUGALL AND THE INDIANS.

To the Editor of the Gazette. Sir,—I enclose the following article clipped from the Aboriginal, published at St. John's, B. N. S. W. A TRUE STORY, TOLD BY REV. D. RICE, PRESIDENT OF THE CANADA METHODIST CONFERENCE, IN EXMOUTH CHURCH. "When the Government of Canada found it necessary to establish a corps of Mounted Police in the North-West Territories, the Black Indians, composed chiefly of the Pagan, Crees and others, had been at war with their enemies across the border. Not knowing the object of our government in sending out the Police, but supposing they were friendly, they organized and came forward to meet them in battle. Had they succeeded in doing so, probably not a single member of that force would have either reached Fort Macleod, or returned to tell the tale. The late Rev. Geo. McDougall, hearing of the march of the Indians, knew what fearful consequences might arise from it. He called his son John and said, 'John, can you overtake those Indians?' 'I do not know,' said he, 'but I can try that do you want?' 'Well,' said the reverend, 'I want you to try and overtake them and explain to them the object of the Government in sending out the Mounted Police. Tell them that they are not coming to fight against them, but, on the contrary, to protect them. Tell them that the Indians are all pagans, and you take your life in your hands, for if they get angry with you they may kill you.' 'John thought that all the lives of the Mounted Police force were more valuable than his, and he bravely mounted his horse and started. Day and night he kept on riding until at last he reached them. When he had ridden up to them he told them the reason the Mounted Police were coming. The explanation was so satisfactory to them that they surrounded him and thanked him over and over again for coming. 'Oh, we are so glad, so glad you came,' they said. They formed in their lines again and continued their march. But they did so with a very different motive, for when they met the Police, riding toward them, they surrounded them, and forming a cordon of protection to them, conducted them safely to their destination with honor. Thus, by the bravery of this young man, was a calamity prevented which would have been a terrible tale in our history. John McDougall is now labouring as a missionary in the field where his noble father lost his life; and these Indians, though pagans, hold him in such high esteem, that when the Government wish to treat with them on any matters, they reply, 'we will think about it.' They then go to the Rev. John McDougall and ask his advice, and if he counsels them to adopt the proposition of the Government they usually do so."

A true story, indeed! God save the mark! So true is it that it is hardly possible while to analyze the production for the purpose of the truth of the true from the false. Every old policeman, and every man who was in the country at the time, knows that it is as utterly devoid of truth as the Indians themselves. But for the

information of all others and especially of that class for whom this story is such a beautiful illustration of self-sacrifice, history, and true religion of the soul, we might notice a few of the, shall we call them inaccuracies, which occur in the lecture. In the first place, then, the Indians did not set out to meet the Mounted Police on this march to what is now Fort Macleod, either in a hostile or friendly spirit. Neither did they ever have any intention of doing so. The official report of the Commissioner, Col. French, will vouch for the truth of the first assertion, and every "old timer" will do the same for both statements. This knocks on the head, so to speak, all the rest of the story. The affecting conversation between the Rev. George and his son could not possibly have taken place; the "noble young man" did not bravely mount his horse and day and night pursue the warlike Indians; the Indians did not form a cordon of protection around the Police and conduct them safely to their destination, with honor; and, in short, the truth has been so fearfully and wonderfully mangled that I find it hard to guess what the Rev. George McDougall and his noble son did do. I need not advert to the latter part of the lecture, for it is about on a par with the first.

The whole story, indeed, is so absurd that one is tempted to ask where the Rev. Dr. Rice could have got the information. The Rev. John McDougall could not have given it, for he is a clergyman, and of course would not make such a tissue of lies—statements, and Mr. David, John's brother, could hardly have been the authority for the information for veracity forbids that assumption. But whoever was the informant, he is decidedly a "big chief" in the art of perverting the truth. North-Westerners, alas! have the reputation of being all adepts, but this man "knew the cake."

I do not know that I would have occupied so much of your valuable space but for the reflection that such stuff as this, being dashed up at missionary meetings through Eastern Canada, causes false impressions to be circulated concerning the country, the Police, the Indians, and the missionary work, and I think every man should contribute his mite to putting a stop to it. We have had enough such yarns about our country. Let us have no more of them. I am, sir, Yours truly, "A 74" MAN.

A FAIR-MINDED PROTESTANT'S OPINION.

The Roman Catholic Church recognizes marriage as a sacrament, essentially religious, to be entered into only with the sanction of the Church, and not to be dissolved except on account of the one sin which the Scriptures recognize as a sufficient cause. It is only in Protestant or non-Catholic countries that marriage is regarded as a civil contract, and numerous causes for annulling it are recognized by law. We do not now enter upon any consideration of the comparative morality of Catholic and Protestant nations considered as a whole, but we do not fail to judge of the Catholic Church by the practice of those who are nominally Catholic but not religious at heart, no more than it would be fair to judge the spirituality of Protestant churches by the works of those in whom the Holy Spirit is said to be wanting.

What reason can any Christian give for denying the authority of the New Testament with regard to the sacredness of the marriage bond? And if he can give none, why, the Christians of this country, who profess to be Christians, and who have with them the names of all the saints of the Bible, should not be scrupulously adhering to the Scriptural standards? If it is right and proper to enter upon the marriage relation with solemn religious rites, why so made and established ought not to be so made and established for causes which religion sanctions. And especially ought ministers to refuse under all circumstances to give consent and Christian benediction to the marriage of any who have obtained legal separation for other than the scriptural cause. If all Protestant clergymen would take the ground of the Catholic clergy in this particular, we are persuaded it would be a powerful conservative influence.—Zion's Herald.

The Austrian Guest.

"I don't know," said Margaret, "how we shall make out; but we can't let the child starve." Margaret was the house-mother in a German home, where money was scarce, and plain food was not plenty. A stranger had come along the street, and stopped at the door, and asked if he might have some supper with the family. He was watching the yellow-haired little girl who followed Margaret around, which made her speak the sentence with which the story commences. "These are the child's own children?" asked the stranger. "No!" Margaret explained that she was the child of a poor neighbor who died a few weeks before, leaving nothing for the little girl, and no friends for her to go to. So they had to take her in. "And can't you manage to keep her?" the stranger asked. "You have none of your own, I suppose?" "Oh, dear, yes!" and she laughed over his queer mistake. None of their own! Why, where were they? When supper was ready, they all trooped in. "What a little army of them! and how clean their faces were! their hair neatly combed, and their patched and worn clothes looking as though each of them had been as careful of them as possible. At the supper table, each of them looked out for Gretchen; she had the largest potato, carefully peeled by Margaret, the mother's name-child; and Melchior, the father's namesake, put a bit of butter on it, though he ate none of his own. The stranger saw the child, what a great deal more, though he seemed to be talking with the father and mother. The next day a soldier in military dress rode up to the house and asked for the house-mother, and gave her a great solemn-looking letter which made her tremble as she broke the seal. Oh, what do you think that letter said? Why, the man who had taken supper with them the night before was so pleased with all the

ten children and with Gretchen besides, that he decided to make them each a present of \$100, which would be paid to them each year while they lived! One thousand one hundred dollars a year because a strange man who took supper with them, was pleased with their kindness to him, and their unselfish care of the orphan Gretchen! That sounds like a "made-up" story, doesn't it? And yet it is true. The letter was signed Joseph, Emperor of Austria. And he was the stranger who had eaten potatoes with them the night before.

PARISH OF STRATHROY.

The Redemptorist Fathers are announced to open a Mission in Strathroy on May 6th, and in Watford, May 15th. On Sunday last Rev. Father Ferron, P. P., referring to the importance of a Mission in a parish, and to the graces and blessings attending it, stated that special prayers would be offered up after Mass, and Benediction of the Blessed Sacrament, for the success of the Mission, that every one in the parish might be well prepared for this great event, and that all who, either from the evils of mixed marriages, or through negligence or any other cause, had fallen away from the Church, would receive once more the grace of conversion. During the Mission, His Lordship Bishop Walsh will administer the Sacrament of Confirmation.

LOCAL NOTICES.

The reason why the surgeons of the International Throat and Lung Institute, 173 Church Street, Toronto, are making so many wonderful cures of catarrh, catarrhal deafness, bronchitis, asthma and consumption are: They have none but skilled and qualified medical men connected with the institute, who adhere strictly to their specialties and they use the splanterer invented by M. Souvieire, ex-side surgeon of the French army, an instrument which conveys the medicines in the form of cold inhalations to the parts diseased, which is the only way these diseases can be cured. They are treating hundreds of patients every month, having twelve surgeons engaged in their work in Canada alone. Send a three-cent stamp for a copy of their International News, published monthly at 173 Church Street, Toronto.

SPECIAL NOTICE.—J. McKenney has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

Another Voice in Favor of the Pride of the Valley.

PROF. A. M. SHAW, M.D. DEAR SIR:—Your valuable medicine has done me a great deal, and I have only tried one box, and enclosed \$1 for five boxes of Pride of the Valley, and oblige. Yours Respectfully, C. G. GILL. Hudsonville, Ottawa, Co. Mich.

What Has Happened Before Will Happen Again.

The event has occurred again. It was certain to happen. The 15th Grand Monthly Drawing of the Louisiana State Lottery took place on Tuesday, March 13, when the following happy result was selected: Ticket No. 5264 drew \$25,000, the first capital. Among the holders of fractional parts of the winning ticket were: A. Allen, Schaeffer, a well-known bookseller at Allentown, Pa.; J. Deyer, of Hammond's Hotel, Va.; E. Callender, St. Paul, Minn.; each costing \$1 only. The second capital, \$25,000, was drawn by ticket No. 2,067, held by the following: J. J. Beausjour, of Morris-town Tenn., and Israel Brown, Ocala, Fla. The third capital, \$10,000, was won by ticket No. 93,385, held in fractions costing \$1 each to O. Allan Pierce, of Canal St., New Orleans, La., who, with the Christians of this country, who are a few winners who collected their money through National Banks, and others, who have withheld their names can attest that \$25,000 was scattered under the sole management of the Louisiana State Lottery, and Jubal A. Early of Va., who will do the same thing on Tuesday, May 8, 1883, or on Friday, A. Dauphin, New Orleans, La., will furnish all information.

Let no one be slow to buy. The fragrant "FEATHER," and try upon the Teeth its cleansing powers, and obtain a breath like sweetened air. FOR THE LIVER. KOPSA'S GOUT AND RHEUMATISM. THE BLUES. We get many letters from druggists stating pleasant results from customers of BLOOM'S temperaments having used ZOPES'S. Those subject to depression or low spirits, caused by indigestion or Liver troubles will be surprised how rapidly and pleasantly it acts. A course of the secretions, strengthens digestion. Usually a 10-cent sample convinces one of its value.

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The Redemptorist Fathers are announced to open a Mission in Strathroy on May 6th, and in Watford, May 15th. On Sunday last Rev. Father Ferron, P. P., referring to the importance of a Mission in a parish, and to the graces and blessings attending it, stated that special prayers would be offered up after Mass, and Benediction of the Blessed Sacrament, for the success of the Mission, that every one in the parish might be well prepared for this great event, and that all who, either from the evils of mixed marriages, or through negligence or any other cause, had fallen away from the Church, would receive once more the grace of conversion. During the Mission, His Lordship Bishop Walsh will administer the Sacrament of Confirmation.

LOCAL NOTICES.

The reason why the surgeons of the International Throat and Lung Institute, 173 Church Street, Toronto, are making so many wonderful cures of catarrh, catarrhal deafness, bronchitis, asthma and consumption are: They have none but skilled and qualified medical men connected with the institute, who adhere strictly to their specialties and they use the splanterer invented by M. Souvieire, ex-side surgeon of the French army, an instrument which conveys the medicines in the form of cold inhalations to the parts diseased, which is the only way these diseases can be cured. They are treating hundreds of patients every month, having twelve surgeons engaged in their work in Canada alone. Send a three-cent stamp for a copy of their International News, published monthly at 173 Church Street, Toronto.

SPECIAL NOTICE.—J. McKenney has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

Another Voice in Favor of the Pride of the Valley.

PROF. A. M. SHAW, M.D. DEAR SIR:—Your valuable medicine has done me a great deal, and I have only tried one box, and enclosed \$1 for five boxes of Pride of the Valley, and oblige. Yours Respectfully, C. G. GILL. Hudsonville, Ottawa, Co. Mich.

What Has Happened Before Will Happen Again.

The event has occurred again. It was certain to happen. The 15th Grand Monthly Drawing of the Louisiana State Lottery took place on Tuesday, March 13, when the following happy result was selected: Ticket No. 5264 drew \$25,000, the first capital. Among the holders of fractional parts of the winning ticket were: A. Allen, Schaeffer, a well-known bookseller at Allentown, Pa.; J. Deyer, of Hammond's Hotel, Va.; E. Callender, St. Paul, Minn.; each costing \$1 only. The second capital, \$25,000, was drawn by ticket No. 2,067, held by the following: J. J. Beausjour, of Morris-town Tenn., and Israel Brown, Ocala, Fla. The third capital, \$10,000, was won by ticket No. 93,385, held in fractions costing \$1 each to O. Allan Pierce, of Canal St., New Orleans, La., who, with the Christians of this country, who are a few winners who collected their money through National Banks, and others, who have withheld their names can attest that \$25,000 was scattered under the sole management of the Louisiana State Lottery, and Jubal A. Early of Va., who will do the same thing on Tuesday, May 8, 1883, or on Friday, A. Dauphin, New Orleans, La., will furnish all information.

Let no one be slow to buy. The fragrant "FEATHER," and try upon the Teeth its cleansing powers, and obtain a breath like sweetened air. FOR THE LIVER. KOPSA'S GOUT AND RHEUMATISM. THE BLUES. We get many letters from druggists stating pleasant results from customers of BLOOM'S temperaments having used ZOPES'S. Those subject to depression or low spirits, caused by indigestion or Liver troubles will be surprised how rapidly and pleasantly it acts. A course of the secretions, strengthens digestion. Usually a 10-cent sample convinces one of its value.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the 1st and 3rd Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Abbot Road, Richmond Hill. Members are requested to attend punctually. J. J. BLAKE, Pres., ALEX. WILSON, Sec. Res.

Professional.

WOOLVERTON, SURGEON DENTIST. OFFICE—Corner Dundas and Clarence Streets, London. (Over Brown & Morris). Charges moderate and satisfaction guaranteed. SOLOMON WOOLVERTON, L. D. S., late of Grimsby.

DR. W. J. McGUIGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur. Night calls to be left at the office. Office—Nitschke's Block, 272 Dundas Street.

ELECTROPATHIC INSTITUTE. 320 Dundas Street, London, Ontario, for the treatment of Nervous and Chronic Diseases. J. G. WILSON, Electropathic and Hygienic Physician.

McDONALD & DAVIS, SURGEON DENTISTS, Office—Dundas Street, 3 doors east of Richmond Hill, London, Ont. DR. WOODRUFF, OFFICE—Queen's Avenue, a few doors east of Post Office. 38 1/2.

J. J. BLAKE, BARRISTER, SO. Office—Carting's Block, London.

KNABE PIANOFORTES. TONE, DURABILITY AND WORKMANSHIP DURABILITY. WILLIAM KNABE & CO., Nos. 204 and 206 W. Water Street, Baltimore. No. 112 Fifth Avenue, N. Y.

LOUISIANA STATE LOTTERY COMPANY. Incorporated in 1883 for 25 years by the Legislature for Educational and Charitable purposes, with a capital of \$1,000,000, to which a reserve fund of over \$200,000 has since been added. By an overwhelming popular vote its franchise was made a part of the present State Constitution adopted Dec. 2nd, A. D. 1878. The only Lottery ever voted on and endorsed by the people of any State.

Its Grand Single Number Drawings take place monthly. A splendid opportunity to win a fortune. Fifth Grand Drawing, Class E, on New Orleans, Tuesday, May 8, 1883, with all Monthly Drawings.

CAPITAL PRIZE, \$75,000. 100,000 Tickets at Five Dollars Each. Fractions, in Fifths in proportion.

1 CAPITAL PRIZE of \$75,000 1 25,000 2 PRIZES of \$25,000 each 2 10,000 3 PRIZES of \$10,000 each 3 5,000 4 PRIZES of \$5,000 each 4 2,500 5 PRIZES of \$2,500 each 5 1,250 6 PRIZES of \$1,250 each 6 625 7 PRIZES of \$625 each 7 312 8 PRIZES of \$312 each 8 156 9 PRIZES of \$156 each 9 78 10 PRIZES of \$78 each 10 39 11 PRIZES of \$39 each 11 19 12 PRIZES of \$19 each 12 9 13 PRIZES of \$9 each 13 4 14 PRIZES of \$4 each 14 2 15 PRIZES of \$2 each 15 1 16 PRIZES of \$1 each 16 1

APPROXIMATION PRIZES. 9 APPROXIMATION PRIZES of \$6,750 9 500 10 APPROXIMATION PRIZES of \$4,500 10 250 11 APPROXIMATION PRIZES of \$2,250 11 125 12 APPROXIMATION PRIZES of \$1,125 12 62 13 APPROXIMATION PRIZES of \$562 13 31 14 APPROXIMATION PRIZES of \$281 14 15 15 APPROXIMATION PRIZES of \$140 15 7 16 APPROXIMATION PRIZES of \$70 16 3 17 APPROXIMATION PRIZES of \$35 17 1 18 APPROXIMATION PRIZES of \$17 18 1

167 Prizes, amounting to \$285,500. Application for rates to clubs should be made only to the office of the Company in New Orleans.

For further information write clearly, giving full address. Send orders by Express. Registered Letter or Money order addressed only to M. A. DAUPHIN, New Orleans, La.

or M. A. DAUPHIN, 97 Seventh St., Washington, D.C. Drawing of next June the Capital Prize will be \$150,000.

PAY YOUR Water Rates BEFORE THE 15th INSTANT, And save 20 per cent. discount. I. DANKS, SECRETARY.

GOOD SEEDS! FOR ALL CLIMATES!

ILLUSTRATED and Descriptive Catalogue of choice vegetable and flower seeds in French or English, now ready and sent free on application. Quotations given for choice SEED WHEAT, RYE, BARLEY, OATS, CLOVER and TIMOTHY.

WILLIAM EVANS, Seed-man, 63 McGill Street, Montreal. See arrivals of all parcels sent by mail guaranteed. No charge for postage. 252-5w.

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