

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, FEB. 3, 1882.

NO. 173

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

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

N. WILSON & CO.

If We knew.

If we knew the wood and heartache
That awaits us on the road;
If our lips could taste the wormwood,
If our backs could feel the load,
Would we waste to-day in wishing
For a time that ne'er would be,
Would we wait in such impatience
For our ships to come from sea?
If we knew the baby fingers
Pressed against the window pane—
Would he cold and stiff to-morrow—
Never trouble us again,
Would the bright eyes of our darling
Catch the frown upon our brow,
Would the print of rosy fingers
Vex us then as they do now?
All those little ice-cold fingers
How they point our memories back
To the happy words and actions
Swept along the backward track!
How those little hands remind us
As in snowy grace they lie,
Not to scatter thorns, but roses
For our reaping by and by.
Strange, we never reize the music
Till the sweet-voiced birds have flown;
Strange, that we should slight the violets
Till the lovely flowers are gone.
Strange, that summer skies and sunshine
Never seem one-half so fair
As when Winter's snowy pinions
Shake the white down in the air.
Lips from which the seat of sense
None but God can rest away,
Never blossomed in such beauty
As adorns the mouth to-day.
And sweet words that freight our memory
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb.
Let us gather up the sunbeams
Lying all around our path,
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find one sweetest comfort
In the blessing of the day.
With a patient hand removing
All the briars from our way.

CATHOLIC PRESS.

Milwaukee Catholic Citizen.

St. Ignace, the day ever come around when the species of infidelity championed by the Boston Investigator obtains supremacy in this country, the fate of our free institutions is certainly sealed. What happened in France when the disciples of Voltaire made more martyrs for conscience sake in five years, than the Protestant Reformation made in fifty, is not to be counted among the improbabilities in this country. If we study the "heredity" of that portion of our population which brands itself as the "Free Thinking" class, we shall find elements of the greatest insecurity and danger to the continuance of anything like liberty or freedom in our American society.

In the first place our "Free Thinking" element is made up of Socialistic riff raff from the social gutters of Europe. These people have no more conception of what American freedom is or ought to be, than had the framers of the Irish penal code, Lord, impudent, self-applauding and wholly oblivious of anything like constituted authority, they will always be an extremely inflammable and disreputable part of our population.

Then there is the native American secularist whose tolerance and liberality were aptly termed by the American Whig "a bigoted hatred of bigotry." He is a religious sore-head with all the proselyting proclivities of his Puritan ancestors. The civilized world never produced a more gloomy, inhuman and bitter fanaticism than what is called Calvinism. Secularism is nothing but Calvinism with all the redeeming precepts of Christianity killed out, of the mutual toleration displayed by secularists towards each other we had an illustration some time ago in the meeting of the Liberal League at Chicago, which expelled R. C. Spencer of this city, and several other "friends of free thought," because of mutual disagreement. That is their tolerance! What would they do with Catholics if they once obtained the upper-hand in this country? Contemplate our church property? Their brethren have done it in Europe. Stamp out our Catholic school system? That is what they have done in France, and the Boston Investigator has justified it. We hardly know where these self-styled friends of "free thought" would end. License, free love, socialism, anarchy, a reign of terror—all these are among the possibilities. Only the native good sense of the American people gives us confidence in the future.

London Universe.

There seems reason to hope that an Irish Manufacture Exhibition

will take place. The Lord Mayor of Dublin received a deputation the other day on the subject, and gave great encouragement. We were pleased to see that, when the deputation asked that the corporation should lead, the Lord Mayor objected on the ground that that would be a revival of the exploded patronage system. He told them to trust to themselves, and that was good advice.

When will the concoctors of lies which slander a nation be quiet? Lately in Dublin the papers had "Murder near Newry," but no such event took place. It was also announced that stones were placed on a railway near Clonmel to upset the train. In this case, also, there came a speedy contradiction. The enemies of Ireland must be at their wits' end, as they resort to this old trick of manufacturing crimes that never occurred.

VICTOR EMMANUEL has been dead just four years. He is not forgotten and is not likely soon to be. In past times, criminals after execution were hung in chains, that the recollection of them might last the longer. Victor Emmanuel was not executed, nor was he publicly suspended after death. He died in his bed, or rather in one that he stole from the Pontiff. His departure took place, not from the Pitti Palace (which really belonged to him), but from the Quirinal, which he had previously "borrowed by force" from Pius IX. Anyhow, he has gone, and is remembered by different people in different fashions. We cannot say of this man what Malcolm says of another, who was also a traitor:

Nothing in his life became him
Like the leaving it.

PRINCE BISMARCK is a powerful man—so powerful, that he has been styled "The Awful Chancellor of Blood and Iron." But sometimes he has made mistakes. It is always a mistake for a ruler to attempt to bite a file, or even for the most powerful of athletes to try to knock down a granite citadel with his naked fist. Prince Bismarck has been guilty of this error. He tried by his device of Kulturkampf to subject the authority of the Church in Germany to the influence of the State. But in every fight it is needful that one should be submissive before the fight can be finished. In this instance the Church has declined to be submissive, and the consequence is that the formidable Prince von Bismarck has come out second best. The statistics of what his law affected in Prussia afford a fair criterion of his power. In the kingdom there are 3500 priests. Of these but seven, intimidated by his threats or corrupted by his bribes, gave way to the nefarious May Laws. Four of these pitiable renegades are dead to-day, and the three remaining vegetate miserably, and it is a question whether they are more despised by the faithful, whom they betrayed, or by the Government which brought them over. The most notorious of them—the Polish priest, Kubeczak—had to abandon his parish, where he was shamed like a leper. In some districts the honest followers of the ancient faith were so indignant at the mockeries of these renegade ministers of religion, that they absolutely exhumed the bodies of their dead relatives from graves under each control, and removed them to neighbouring consecrated ground, in order that they might evade the prayers and neutralize the sacrilegious ceremonies performed by excommunicated State hirelings. On the whole, we cannot congratulate the omnipotent Prince Bismarck in this his latest campaign. He may return to the attack again; but he will find the Church even a more terrible enemy than neutralism—the unwelcome but persistent monitor of his later days.

NEXT week the Prussian Parliament is to meet again, and then the Government is expected to propose real measures of relief for the Catholic Church, which has been in a state of extreme suffering through the working of the May Laws. The Relief Act of August, 1880, came to an end on New Year's Day, and it is now intended that the principles which underlay that law should be embodied in a new act. The prospects of a satisfactory solution are, however, very slight indeed. The only way of relieving the Catholic Church is by doing justice to it, and this justice can consist in nothing but repealing the wretched May Laws. These laws had for their object to force the Catholic Church to submit to the exigencies of the State, or, in other words, to cave in. The Church has done nothing of the

kind, and never will. Bismarck's present idea is to pass a law enabling the Government to allow the May laws to fall into disuse. Aiming a despotic ruler with additional discretionary power is not the right way of doing justice to the Catholic Church, which will rather bear up against the severity of a bad law than against the arbitrary power of a despot. But let us wait and see what is to come.

Catholic Columbian.

POOR old Gavazzi, the apostate priest, who was to work such wonders in reforming Italy by establishing the Protestant religion there, and went around lecturing and getting hats full of money out of zealous Presbyterians, has been obliged to cancel all his lecture engagements for the space of eighteen months. Oh, no! It is not rheumatism, nor is it any other bodily infirmity; poor man. It is because the jailer claims him. He has been imprisoned for immorality. But if he continue to abuse the Pope and the Church, it is likely his offense will be condoned. He lectured in this city, in the First Presbyterian Church, and received quite a sum of money.

Freeman's Journal.

THE Rev. John Hall considers that free circulating libraries are antidotes to the growing tendency towards Communism in this country. The truth is that the spirit of unrest, dissatisfaction, discontent and envy do most harm in a community given up to indiscriminate reading. The reading-disease is an evil which promises, with Rev. Mr. Hall and the rest to help it, to become a plague.

The average Catholic—the man who goes to a Low Mass every Sunday, and forgets the existence of the church until the succeeding Sunday—has become accustomed to hear constant and fervent appeals for money from the altar. He has grown callous. According to a time-honored custom of a class which the "gushing" reporter never wearies of calling generous and self-sacrificing, he tosses his cent into the plate at the Offertory, and dreamily listens to the preacher's exposition of the condition of the finances of the church. He is not warned into generosity by the knowledge that a load of debt, sufficient to embarrass the whole congregation, hangs over the sacred edifice. He has heard that need. His duty to the church needs the stimulus of a fair or a picnic. He will not give directly to God. He prefers to make the devil his cashier. It is a fact that in most congregations the support of the church depends on a very small minority. And yet we are always "plavering" about "generous Catholics," and boasting in the progress of the Church is making! A "scholarship fund" collector can secure more money in a week than the priest, without whose sacred offices the most callous Catholic wishes not to die. It is certainly a high compliment to the Catholic priesthood that the very man who thinks—if he thinks at all—that his duty to his pastor is fulfilled by dropping a cent into the contribution-plate, knows that, if he be smitten with the plague, the priest will come to him, though all the world desert him. Nevertheless, he spends more money in gratifying his appetites in one week than he gives to the church in a year.

"SAVE me from my friends!" Protestantism might well exclaim when a number of Protestant ministers get together to discuss subjects of religion. A few days ago at the New York "Ministers' Conference" Dr. William R. Williams, whom the paper reporting him says is "the oldest Baptist pastor in a city pulpit," read an essay in which he brought forward arguments against those who deny future punishment, which, it is strange he did not perceive nor did his fellow-ministers, bore with just as much force against Protestantism, as against atheism and universalism. His chief argument was that the writings of Voltaire, De Maitre, Hobbs, Bentham, and others, showed that "while they agreed in opposing Christianity, they did not agree among themselves." He referred to the same fact as holding good with regard to Bullon, Chapin, and other leading Unitarians. Precisely; and precisely, too, is this the case with Protestants and the Catholic religion. They agree in opposing it, but disagree as widely as the four quarters of the globe, when it comes to saying what Christianity is.

Boston Pilot.
THE woman suffrage folk are not likely to be pleased with what Professor Goldwin Smith says about them in the Nineteenth Century. He thinks their object is not so much to vote as to upset the natural order of things generally. The suffrage movement in this country, he observes, "is only part of a movement against the limitations of sex, against the bondage of matrimony, the burdens of maternity." He has heard in several quarters that some of the female leaders do all in their power to deter young women from marrying; and he adds,—

"If it (the movement) spreads in America, the consequence will be that the Anglo-American race will be supplanted by the Irish and Germans, whose women are loyal to sex, true to the family, and good mothers, while all the Irish and half the Germans belong to a church by which the family has always been upheld."

As to the "Anglo-American race" being supplanted, one of the latest medical writers, Dr. J. M. Fothergill, speaks plainly on this point in a work just published in New York. The wandering Indian, he says, had to vacate his possessions for the English, and now what is the result? The Anglo-Saxon is a dying race, perishing beside the grave of the red man whom he slew. It seems that the threatened extinction of the old population, so immediate in Massachusetts, is being inaugurated in Ohio. . . . The angel of death is smiting the usurper in turn.

Baltimore Mirror.

PROTESTANT papers, which are clamorous and constant in their professions of devotion to religious liberty, are always the apologists of persecution when the sufferers are members of the Catholic Church. For nearly twelve years the faithful in Germany have endured many "contributions from the iniquitous May Laws devised by Bismarck and Falk, and enforced with barbaric severity. Bishops have been deposed and exiled, priests have been imprisoned, seminaries have been closed, schools have been disbanded, newspapers have been fined and suppressed, two thousand parishes have been deprived of pastors, thousands have died without the last sacraments, and hundreds of thousands are at present unable to practice their holy religion. Now, the Philadelphia Presbyterian goes so far in defence of these brutal May Laws as to style them enactments "which curbed the ambitions of priests and prelates," and it is startled "to find that the Emperor of Germany recommends the modification of them." This is the Presbyterian's idea of toleration where Catholics are concerned! The truth is that Protestants should be the last to condemn in others the spirit of oppression against freedom of conscience, for wherever they have had the power—Switzerland, Germany, Denmark, Sweden, Norway, England, Ireland, Scotland, and America—they have been among the most bloody of persecutors. The Penal Laws of Great Britain, for instance, are unsurpassed in ferocity in the whole history of legislation, and when Catholic ascendancy there gave way to the triumph of the Reformed monarchs, the inhumanity of the punitive code was not only not softened, but absolutely made more atrocious. So it has been wherever Protestants have dominated. But the past is past. Let us live in the present. Our antagonists—Catholic and Protestant—have much to answer for, but we are not responsible for their sins. The time for religious persecution has gone by, never to return. And Protestants should rejoice with Catholics that it seems likely that in the near future any Christian in Germany may worship God according to the dictates of his own conscience, without the fear of let or hindrance on the part of the State.

LET no Protestant hesitate to join the Catholic Church for fear that his return to the faith of his forefathers will be published in the papers. There are hundreds in this city, and whose conversion was never announced in the public prints, and is known only to themselves and their acquaintances. We do not make a to-do over everybody that joins us, because it is an event too common for surprise. Sometimes, in cases of well-known characters, and less often in case of private persons, mention is made in these columns of the great grace they have received; but, as a general thing, no publicity is given to the reception of new members into the Church. For instance, at St. James's Church, on Aisquith street, there were last year twelve

converts received, and fourteen during 1880, and yet no report of their coming into the fold appeared in these columns. And the other churches had converts, some more, some less, but all had some; and so of other churches throughout the diocese and throughout the whole country. So, dread of notoriety should deter no one from becoming a Catholic.

Western Watchman.

THE Church teaches that no man will be held responsible for the results of his invincible ignorance. She teaches that any baptized person who follows strictly the dictates of his conscience will be saved. To put this in theological phrase, she says that all such people are Catholics, belonging to the soul of the Church. She holds that unbaptized persons are not admitted into the Kingdom of God; but she does not say they are damned. She cannot say so, because the Master never revealed it. They are children of God, and God will do with them what is just; what the method or measure of that justice we cannot say.

Philadelphia Standard.

COMMENTING on the statement that a young lady of Jeffersonville, Indiana, "pretty and highly educated and of a first-class family" had entered a convent, the New York Sun says, "It is the old story." Yes, it is "the old story," and what is that "old story." Simply this: That Christ gives to his chosen ones the grace to separate themselves from the vanities of this world's life, and choose that "best part," which consists in denying themselves and devoting their time, their talents, and themselves entirely, to works of religion and charity. That is the old story; and it will be repeated time and again, as long as the Church continues on earth and the "story" of Mary and Martha, told by the Holy Evangelist, St. Luke, is read or remembered.

A PLEASANT CONTROVERSIALIST.

Bishop Cox (Arthur Cleveland, of Western New York), is back from his foreign travels; and strange to say, the news was not spread of the return of so eminent a Protestant Episcopal dignitary. As we had occasion to pay our respects to Bishop Cox, while on his foreign travels, playing the "schoolmaster abroad" to the audience of the Independent, we hasten to welcome him home to his native Buffalo. Bishop Cox is not a man we can well afford to lose. It is doubtless an impropriety to laugh at a solemn personage as a Protestant Episcopal bishop; but what is one to do, when they give cause? Even so thorough-going an Episcopalian as Sydney Smith, we may not applaud the return of infinite sources of mirth in the Protestant Episcopate. So did Lord Beaconsfield, and so does Mr. Punch. All things considered, a heretic Catholic journalist may surely be pardoned for occasionally smiling at the dignified vagaries of so eminent a person and so thorough-going a hater of Catholicity as Bishop Arthur Cleveland Cox.

The good bishop seems to have been sorely hurt by somebody—possibly by ourselves—in consequence of remarks made on some of his foreign letters to the Independent. Let us assure Bishop Cox that we have not the faintest trace of personal feeling towards him in print, such as he proclaims himself; and whether he is short or tall, or stout or slim, Roman-nosed or embonpointed, we have not the remotest idea, just the remotest interest in discovering. All our concern with Bishop Cox is in his treatment of Catholic subjects, subjects that he will permit us to say are very dear to us, and which when misrepresented, or belied, or misunderstood we cannot allow to pass unchallenged. In such matters Bishop Cox habitually displays an astonishing amount of ignorance even in a Protestant Episcopal Bishop; for we cannot conceive that he is malicious enough to wilfully misstate facts. The only charitable interpretation of the "good man's" statement that in treating of Catholic matters, "I speak confidently of matters which for forty years have been my professional study," is that he is laboring under a ludicrous illusion. These men, men like Cox who think to dabble in Catholic theology and history, get a few scraps and parings of decayed and abandoned works written by discredited men, and on the strength of this literary offal plume themselves on being perfect masters of subjects that they have not even begun to approach.

As far as recollection serves, we exposed some time back some of Bishop Cox's nonsense, written abroad under these absurd delusions. He now delivers himself of a four-column shriek in the Independent on the subject of "Vaticanism and M. Loysen." The whole article is full of the usual absurdities that a man of Bishop Cox's position should be ashamed to set to paper. And it is vicious absurdity. Does he expect Catholics, whom he designates "Romanists," to sit quietly while he calls them moral "slaves"? We try in all good faith to be patient in controversy, but impertinence

is impertinence even if it comes from a Bishop. "Romanism is a leprosy pure and simple," says Bishop Cox. "There is nothing good in it, and more or less it taints the Latin Churches and all who belong to them." "And if I hate Romanism," says this gentle Christian teacher and Bishop, "it is because I venture to say I understand it as well as a mystery of iniquity can be understood."

Does Bishop Cox expect that sort of writing to do him any good or Catholics any harm? We say it is an outrage on all Christian and manly feeling, and passes quite beyond the region of fair warfare. And yet the man who writes thus throws his hands in holy horror, and does not "feel called upon to answer the more 'fool called upon to answer the more.' He is perfectly right in this; but it would be better for him to refrain from giving such conspicuous examples of ignorance and impertinence in his own person. Imagine a man claiming any knowledge or acquaintance with Catholic life, and thought, and literature writing thus: "Most of them (Catholics) have been educated in systematized ignorance of the New Testament, of ecclesiastical history, of the history of the Reformation. The best authors even of their own communion—such as Feary, De Marca, or Clemanges—are unknown to them." This is sufficient illustration of the pretentious and portentous ignorance of these men who, as we have said, take the stray parings and scrapings and literary offal that they run amuck in for true knowledge.

We have not dealt with Bishop Cox's "Vaticanism and Loysen," only with his self and his mode of speaking of Catholics and the faith they hold. Loysen may safely be left to himself as far as this world goes. No amount of belittling will ever again set him or his ranting up. We sincerely pity the man who is trying to steer between his conscience and his passions and wants to remain a Catholic, if not a priest, in spite of his own actions. Pity, that is the feeling of all Catholics for Loysen or for any man who falls away. There is no resentment or hate. The loss to apostates is always their own. It is the individual. It does not affect the Catholic Church. It is the same with converts in the opposite sense. The gain is theirs, individually. The church is not affected by it, save to rejoice over another soul that has seen and followed the light. It is impossible for Bishop Cox to open his eyes to these facts. We cannot help his hatred of us Catholics and are sorry for it, for we wish to be at least on respectable terms with our neighbors. But Bishop Cox will please understand that when he graciously sets us down as "moral lepers" and a "stained" set of beings because we choose to believe in the Roman Catholic Church and all its teachings, we are at least men, and as men we resent insult and despise the insult.—Catholic Review.

CATHOLIC NEWS.

A portion of the Catholic Orphan Asylum at Worcester, Mass., was burned last week. All the children but John Roberts were saved. He suffocated.

A prominent merchant in St. Roch's, Quebec, received \$2,000 from Rev. Father Gosselin, an amount given to him by a penitent defaulter.

In Central Africa, within the last three years, one hundred and fifty missionaries have died in the work of extending the Catholic faith; and fifty thousand persons have been converted to it.

The Roman Catholic Archbishop of San Francisco has taken steps to establish a seminary in that city for the education of Chinese. Two or three priests have been sent to China for special training.—New York Times.

A large number of priests belonging to a monastery at Angers, France, which was closed by the Government of the Republic, are coming to Canada, and will settle near St. Jerome, where they will enter into farming pursuits.

The Hon. Arthur Browne (Lord Kilmaine's brother), was received into the Catholic Church at Kingston on Christmas Day. Mr. Browne is, moreover, says *Athenaeum*, engaged to be married to Miss Grace, of county Roscommon.—London Weekly Register.

Catholic colonization is going forward prosperously in Arkansas. The Benedictine German Colony in Logan county was commenced only four years ago; yet now it has a Catholic population of twelve hundred souls, six churches and four schools, and two other schools will soon be opened. The congregation of St. Scholastica's church has increased so rapidly that it is intended to enlarge the church edifice to twice its present capacity. There are four other Catholic colonies that are already prosperously started, and two more that are in process of formation.

Mrs. Benham Bam, Syrian Archbishop of Mosul, has addressed a letter to the Monde, in which he gives a most interesting description of the spread of Catholicity in that country. Two Syrian priests, the Rev. P. Schimeoun, and the Rev. P. Sinauan, have had great success in their efforts to convert Monophysite heretics, and his Grace has received the adjuration of one of the principal priests of that heresy in the village of Azakh. This man's conversion led to that of many of his people. The archbishop says that these people are kept in heresy by ignorance, and they are astonished at the great superiority of the Catholic clergy over their own priests, whose sole qualification for ordination is frequently that of being able to read a little Syriac. As to their bishops, they occupy themselves chiefly in looking after their ecclesiastical dues.

Kissed His Mother. She sat on the porch in the sunshine. As I went down the street...

A WOMAN OF CULTURE.

CHAPTER VII. VISITORS.

Both Nano and Killany arose at this announcement, the one with a surprised and fretful countenance, the other smiling and apparently indifferent.

And I, said the ready doctor, quietly accepting the responsibility which with some maliciousness he placed upon him...

the doctor," she said, "and he the admired of women?" "Ask your own heart," replied Olivia.

"Do you know Orestes Brownson, Nano?" asked Olivia in a very shrill voice and with an impressive frown.

"Now I've said it," continued Olivia; "and you may listen again. You spoke of those old geniuses slightly, and I have defended them. It was Harry Todd, and by the way, when are you coming to see my new home?"

"There was a very harsh chord in Nano's voice as she uttered the last words. The little picture of happiness which she had begun to paint in jest, contrasting so painfully with her present feelings, smote her with bitterness when it was finished.

"Thank you very much," said Olivia shortly, "but I cannot permit any temptation to draw me from the useful duty of a constitutional. As to my home affairs, you should know that their rules have a hundred exceptions in Nano's favor and not one in any other's."

It will be her punishment in the future to get a husband either more regular than herself or too irregular to understand her discipline. I hardly know which to pray for, both are so much to my mind.

"The latter, by all means," the baronet answered. "She must live, not only to condemn, like a good politician, her present convictions, but actually to love, honor, and obey their opposites."

"I will not pierce me with your eyes, Miss Fullerton, or I shall be tempted to offer myself as the other party to that contemplated divorce. Let us pray to-night for the success of the member for Blackwood. He is a charitable fellow. Having been nipped pretty badly himself, he is anxious to save others from the same misfortune—a charity, take notice, that prevails among statesmen."

"This bill will be of no benefit," Nano said, with serious voice and manner. "I would not object to a little more freedom in this particular, though I do not fancy the ease with which our neighbors do these things."

"You are stirring the coals of a hot discussion," cried Nano in tones of warning. "You know that Sir Stanley and I are American sympathizers."

"Pardon me for interrupting," said Olivia, "but why should these people be called Americans any more than we, or the Mexicans, or any other nation on this continent? Did you ever see them yet that they were not intruding on common or foreign property?"

"Sir John McDonnell," said Olivia, rising; "then I must go. I shall have a look at the dear ugly old fellow first. He is my model of a Canadian gentleman."

came out of the library as Olivia was being handed into the sleigh by Sir Stanley. She caught a momentary glimpse of the meeting diplomat, each evidently being afraid to offer his hand first, lest a wrong construction might be put upon the act by either.

"Your reverence," said Sir John, with a slight expansion of the unfading smile, "is not more daunted by weather and rheumatism than younger men."

"It's not the first assistance we have been afforded," said Sir John, with a significance understood only by the ecclesiastic.

"The only one with so innocent a motive," answered the priest, smiling over his spectacles. "I'll warrant that I pay with every even for this favor. Look, Sir John, at this young beauty, our hostess, and feel remorse, if you can, at the insult you and your government have lately offered her."

"Insult!" repeated the priest emphatically, "in permitting a member of your party to introduce a bill for the obtaining of divorces more easily than at present."

"It was the 10th of February, 1770, a clear but cold winter afternoon. The French court was returning from a stag chase in the woods of Versailles, and were moving slowly along the road in the direction of the chateau."

"The king rode in front, in deep reverie; behind him came in dazzling confusion the ladies of honor, marquises, huntresses, all in splendid uniform. These latter thought but little of a rolling fire was kept up by them of brisk dialogue and joyous repartee."

"The king pricked his steed, and continued his taciturn ride, whilst the lords and ladies hastened around the doctor's clinic to comment on their master's words."

On that evening there was a great fete at Versailles. Madame du Barri gave a supper to the officers of a new regiment of guards raised for herself.

"The king's place remained vacant to the great astonishment of the guests, but after some time he was forgotten and it was found there could be amusements without the king's presence. Madame du Barri was not constituted to trouble her for so slight a cause. It was growing late. The appetitic Marchioness du Vintimille had already yawned three times behind her napkin, and this Madame du Barri had duly notified her neighbor by three taps of her foot under the table."

"That bell!" exclaimed Maupou, provoked. "That cursed bell! One can no longer sleep here. Fancy, that bell awakes me exactly at four o'clock in the morning, just as if I were a Capuchin!"

"That is to tell you, you ought to become one if you wish to save your soul!" observed a little countess with the figure of a linnets.

"Let us be indulged, great misfortunes and great crimes have a right to an asylum which is not refused to lepers and to sick dogs," the words were uttered by the Marchioness du Barri with the air of ferocious sympathy.

"As for me," Iroke in the Marchioness de Pompadour rising with glass in hand, "I am for the monks. It is so pretty to see a procession of Religious in black and white advancing by torch-light. One might say that the tombs of the choir were opened, giving exit to quite a host of phantoms, I like that just as much as the beautiful and comic displays."

"Ha, you becoming sentimental," said Du Barri. "Gentlemen," continued she, "I will bet the post of Guard of Honor in my regiment against a fathoming that you will not find in the convents of France a solitary man or woman, noble, handsome, rich, happy, in life who entered with a free heart."

"The king's pale daughter, and asked herself by what miracle a Carmelite vocation could have sprung up at Versailles. Madame Louise replied to the doubtful looks of the nun by a calm smile which might be thus interpreted: "Be assured, sister; I know what I am doing and God approves of me."

The prioress took the princess by the hand. She conducted her to the refectory where the fare was so poor, to the choir where they passed so many nights in prayer, to the dormitory where the couches were so hard, to the garden where their very recreations with their alternations of silence and conversation were not without rigour. At every new austerity the nun stopped and looking at the princess, said: "Think well about it, madame, can you endure that?"

When the visitation was over she turned towards the superior: "Mother," said she, "is there a Crucifix everywhere?" "Everywhere, certainly, madame."

Besides these visits, there were still more illustrious ones. People sometimes saw at nightfall a closed vehicle stop at the approach to the convent. If they followed into the church the unknown figure that alighted from the dark corner, remaining there motionless listening to the sisters chanting in their stalls, and weeping!

One day some one thought to pity her. In the evening, in her little address to her companions she said: "Believe me, we are happier here than princes at court. At Versailles I had a good bed, but I could not sleep. Here on my hard pallet I can scarcely awake when the bell calls me; my table was well served but I sat down without an appetite; here I felt a scruple in experiencing so much pleasure eating our peas and carrots. If we have our observances here, the court has its own. At Versailles I sat down to table at two o'clock, here I go to vesper. At five o'clock I was obliged to go to the play, here I go to prayer. At nine I should be at a ball or at the theatre, here I go to matins. What is the difference between an observance one loves and a yoke one detests? I am asking myself every day for more than a year that I have been here, where then are the austeries of Carmel?"

Sister Teresa of St. Augustine died on the 23rd of December, 1787. Two days before her death, the 21st of December, she wrote to Louis XVI. a letter in which the King read these words: "All passes, God alone remains." The poor King was soon to experience the transient character of all human greatness, and to find that a throne is as easily shattered as a child's house of cards.

Six years later on, another woman mounted the steps of the scaffold. The revolutionary tribunal accused her of having conspired in England against the safety of the Republic. Having reached the scaffold she was terrified, and exclaimed: "Executioner, another minute, if you please!" It was the Marchioness du Barri, the only woman in France who exhibited pusillanimity there in presence of the guillotine.

Put Life Into Your Work. A young man's interest and duty both dictate that he should make himself indispensable to his employers. He should be so industrious, prompt, and careful that the accident of his temporary absence should be noticed. A young man should make his employer his friend by doing faithfully and minutely all that is entrusted to him. He should not take to be over nice or fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high-toned" young man who quibbles about what it is and about what it is not his place to do will get the cold shoulder. There is a story that George Washington once helped to roll a log that one of his corporals would not handle, and the greatest emperor of Russia worked as shipwright in England—to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance in your word and on your act. Be mindful; have your mind on your business; because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take a pleasure in work; do not go about in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others you are laying the foundation of your own success in life.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic. "What would you do if you were I and I were you?" tenderly inquired a young swell of his lady friend, as he escorted her home from church. "Well," said she, "if I were you I should throw away that vile cigarette, cut up my cane for the wood, and wear my watch chain underneath my coat, and stay at home nights and pray for brains!" "Worth its Weight in Gold." DAY KIDNEY PAD CO., Buffalo, N. Y. I cannot recommend your Pad highly enough. It is worth its weight in gold. It is curing me, and makes me feel like a new man. THOMAS GRIGG, Baltimore, Ohio. \$2, by druggists, or by mail, post-paid. Pamphlet one stamp.

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TO CORRESPONDENTS. All matters intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY. Publisher and Proprietor. Subscribers who change their residence will please send us, by Postal-card, their Old as well as New Address, and thus insure the prompt delivery of their paper.

When a subscriber tells a postmaster to write "read" on his paper, and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the way ordinary business is transacted, or that he is a worthless dead beat.

LETTER FROM HIS LORDSHIP BISHOP WALSH. 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.

Office of the "Catholic Record," 10, St. James's Street, Dublin. I have had opportunities during the last two years or more of reading copies of the Catholic Record, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record.

LONDON, FRIDAY, FEB. 3, 1882. AN IRISH CENTENNIAL.

One hundred years ago the Irish people accomplished, without the shedding of blood a revolution of surpassing magnitude. From the abject position of a dependant province, Ireland at one bound sprang into the dignity of an independent kingdom. That which required years of strife and torrents of blood elsewhere was achieved by an united and enthusiastic people in a few months of peaceful agitation. For such an achievement a leader equal to the cause he championed was required. Ireland then had such a leader in the person of Henry Grattan. The cause he undertook to champion was indeed a great one, but to win success for the people in that cause he had to overcome one of the most powerful and unscrupulous governments in the world. By dint of courage, perseverance and eloquence worthy of the brightest days of Greece and Rome, he overcame every difficulty and gave his people a place among the nations. To understand the magnitude of the Irish revolution of 1782 we must go back to the period of the English revolution of 1688. This latter revolution drove James II., its lawful Sovereign, from the throne of Britain. The Irish people for a time maintained a vigorous struggle in his behalf, but had to succumb to the superior strength and resources of the Williamite party. This party had had many sympathizers in Ireland, chiefly amongst the Protestant population of that kingdom, who looked upon the cause of William as that of their religion. No sooner had the Irish army departed for France than the fanaticism of the Protestant minority was let loose upon the unoffending Catholic majority, which even treaty obligations of the most solemn character could not protect. Confiscation, deprivation of civil and religious rights, injury, insult and persecution became the order of the day for the unfortunate Catholics of Ireland. Not content with inflicting injustice upon the Catholic majority, the Protestant Parliament of Ireland acquiesced in the provisions of the well known Poyning's act, which two centuries before a Parliament of the Pale had enacted, surrendering to England and its legislature absolute power over Irish legislation. The baseness of the Protestant Irish Parliament after the revolution of 1688

went further, for we find that in the 6th year of George I. an act passed the British Lords and Commons giving the Parliament of Britain full legislative power over Ireland, in total disregard of the existence of the Parliament of that kingdom; and this latter body made no protest whatever against this iniquitous measure.

For years after the passing of this act, no man in Ireland dared question the right nor dispute the power of the British Parliament to make laws for Ireland, as if the latter country had no legislature whatever. This is the period of which it is well said that during its existence Ireland had no history. Passing by Molyneux, who enjoyed no influence commensurate with his ability, no man, till the time of Dean Swift, openly asserted the right of Ireland to Parliamentary independence. But even Swift, with all the persuasive power of his genius, could not rouse the Irish nation to that enthusiastic spirit of brotherly feeling and patriotic determination afterwards destined to make Ireland an independent country. The spirit of the country had been broken by civil strife and relentless intolerance on the part of a dominant and vindictive minority. The century which passed away with the accession of William, Prince of Orange, to the throne of Great Britain, had been for Ireland one of interecine conflict almost without cessation. This ceaseless strife left its imprint on the succeeding generations, and gave the bigotry of the minority—taught to look upon themselves as the owners and rulers of Ireland—an impulse which placed on the Irish statute-book laws the most disgraceful ever enacted by man—measures from which the cowardice of a Domitian or the ferocity of a Maximian would have revolted. But the generation of Irish Protestants which saw the penal code in full operation soon learned to detect its diabolical intolerance. That same generation of men also chafed under the servitude imposed upon the Irish people by the acknowledged claim of the British Parliament to make laws binding on Ireland. They say that while they were themselves from time to time called upon to elect representatives to a so-called Irish Parliament, a foreign legislature in which they had no representation enjoyed and exercised the right to make laws for them regardless of the existence of their own Parliament. It was not long till the cultured youths of Ireland began to boldly discuss the right of England to treat Ireland as a conquered province. They held that the true position of Ireland was that of an imperial kingdom, equal in dignity to England itself, and that the unjust claims of the latter were in plain contravention of the unwritten but well-understood contract which bound both nations together. The Irish Parliament, towards the middle of the last century, began to open its doors to many of the ablest and most cultured minds in the kingdom. Within its walls might then be found men of eloquence and genius fit by every mental endowment to legislate for any people in the world. These men saw that so long as Ireland permitted itself to be ruled as a province, the Parliament of the kingdom possessed no real power to effect lasting good for the country. But then England was all-powerful, and they well knew that sooner than acknowledge their legislative independence, she would have recourse to arms. The victory of Culloden had crushed disaffection in Scotland, and the success of the Seven years' war in America had brought low the pride and might of France. Ireland could not then provoke an appeal to arms. But the good time was coming. Flood, the leader of the Irish popular party, during a long and eminent public career, gave the people's cause the impetus which paved the way for Grattan's victory in 1782. No sooner had Henry Grattan appeared in Parliament than he attained a foremost rank. His bright epigrammatic eloquence, his profundity of thought, and unequalled argumentative power, gave him such remarkable influence and strength in debate in an assembly the most learned and eloquent in Europe, that soon every hope of the people for liberty centred round him. The American revolu-

tion had deprived Britain of its allies in Europe, and was about to rob it of an empire in the new world. France threatened an invasion of the British isles. England could scarcely defend itself—and Ireland rose to arms to protect its shores from foreign aggression. An immense citizen army at once appeared, as if by magic stroke, throughout the island. With arms in their hands, the Irish people felt themselves invincible. The invader did not appear, and the citizen soldiery met in Convention and resolved to lay down their arms only when it was acknowledged that no power save the King, Lords and Commons of Ireland had right to make laws binding on that kingdom. The eloquence of Grattan in the Irish Senate and the determination of a brave, united and thoroughly-armed people outside the walls of Parliament, soon achieved a victory of which Ireland should ever be justly proud. It is well, it is just and right, that this centennial year of Irish independence should be commemorated everywhere that Irishmen or their descendants are found, and the name and services of the illustrious Grattan recalled to the gratitude of a race that owes so much to his genius and patriotism. When Ireland again achieves legislative independence, it will be when some other Grattan rises to first disenthral her from the domination of that spirit of disunion which has so long kept it in subjection to a foreign and hostile legislature.

THE FALL OF GAMBETTA.

When the republican dictator a few weeks ago assumed office, we ventured to predict that he would find his position one of no ordinary difficulty. From what we knew of his administrative career during the last months of the Franco-Prussian campaign, we held no very high opinion of his capacity to fill the exalted position of first Minister of France. During that very critical period, when France, crushed under the weight of misfortune and disaster without parallel in its chequered history—Gambetta with the Favros and Cremieux with whom he surrounded himself—evinced such a lack of statesmanship and veritable patriotism as made it difficult for the genius of a Thiers to deliver France from utter ruin. What but the incapacity of the provisional government to which the defeat of Sedan gave birth paved the way for the anarchy of the Commune in the Spring of 1871? Who can deny that had France not had the misfortune to be ruled for months by men who added disgrace to defeat, that the country would have been spared the disaster of civil strife and the humiliation of seeing its capital city flowing with the blood of its own children. Gambetta, had he true administrative talent, had in the fall of '70 and the winter of '71 a splendid opportunity to achieve distinction by rendering his country services never to be forgotten. He opened his career in that memorable crisis by vain boasts and insulting bravado. With the almost entire regular force of France in the hands of the enemy he persisted in maintaining a struggle which the whole world knew to be entirely hopeless. As a consequence, disaster followed disaster till the French nation had to accept just such terms as the German minister proposed. Could any record be more humiliating? As a demagogue, however, Gambetta has ever proved a success. Under the imperial regime he won a certain renown by craftily placing before the people the evils of absolutism. It was indeed an easy task for any one gifted with even less perceptive power than Gambetta, to see the evils of the imperial system of the third Bonaparte, who preserved the weaknesses without inheriting any of the greatness of the first. Then Gambetta has the gift of a commanding popular eloquence which he well knows how to employ in assaulting men or institutions. The government of Louis Napoleon had from its alliance with Sardinia in 1857 proceeded from bad to worse in its foreign policy, and France under its fitful and wavering guidance lost so much of prestige and influence that Frenchmen gave ready ear to its bitterest opponents.

Since 1871 Gambetta has constantly sought to rule the republican party and make it subservient to his own ends. For years he evaded the responsibilities of office with the view of forcing himself into the Presidency. No matter what administration took office he managed to place obstructions in its way with the view of rendering the position of the Chief Magistrate one of such difficulty as to be untenable. The very men who had borrowed his own opinions and sought to give them legislative effect could not escape the subterfuge and malice of this prince of demagogues. But a time at length came when he had to take office or retire from public life. For this latter alternative he was not prepared, and, therefore, entered office with a cabinet filled with creatures of his own choice. Instead of meeting the chambers with some programme of domestic reform and administrative progress, he propounds a scheme of constitutional change uncalled for by the people and reproached by thinking men of all parties. He insists that this scheme be carried into effect, and threatens that unless the legislature adopt his view that he must resign the seals of office. To his surprise and chagrin the chamber of deputies refuse to be led through further humiliation and disgrace under his dictation. By a large majority the representatives of the French people reject his proposed constitutional reform, and force him to retire from office. He can now no longer be regarded as the leader and dictator of the powerful party which so often favored him by an abject compliance with his wishes. A death blow has been struck at his influence. His will no longer be the death shadow hovering upon each successive administration. His subterfuge and intrigues will no longer be dreaded. As a leader he has fallen—as a prominent politician his failure is so signal and so palpable as to be irreparable. France loses nothing by the withdrawal of Gambetta from office, while the republican party, by rejecting the false principles and pernicious doctrines which he imposed on it, may enter on a career of greatness, usefulness and patriotism it has never yet known.

GERMANY AND THE VATICAN.

It will be a source of genuine satisfaction to our readers to know that diplomatic relations are in a fair way to be resumed between Germany and the Vatican. It is indeed remarkable that at a very time when Italian radicals and infidels are compassing the banishment of the Supreme Pontiff from Rome, the most powerful government in the world should, after long years of estrangement, accredit an ambassador to his court. The renewal of cordial relations between the German government and the Holy See will not only be beneficial to the Catholics of Germany, but to the German empire itself. What the German empire absolutely requires is a policy of consolidation, under which alone it can maintain its commanding influence in Europe. With its large Catholic population deprived of the rights they hold most dear, it were quite impossible to put any such policy into operation. The German empire owes its existence as much to the valor of Catholic soldiers as to their Protestant fellows in arms; and upon the loyalty and patriotism of all classes of its population must depend for the maintenance of its just influence in the councils of Europe. Its action in reversing the erroneous and short-sighted policy of religious intolerance deserves commendation, and cannot be removed from the minds of many true German patriots that feeling of uneasiness begotten of the pernicious effects of the Falk laws. There is another point in connection with the renewal of friendly relations between Germany and the Vatican to which we desire to call attention—it is its effect on the status of the Holy Father in Rome. Every Catholic recalls that when the body of the late Pope Pius IX., of imperishable memory, was last summer subjected to cruel and inhuman outrage in the streets of the capital of a "regenerated" and "emancipated" Italy, many were the prophets who arose to predict the speedy removal of the present illustrious Pontiff from Rome. They are now, however, silent. The disgust and anger excited all over Europe and the world by the cowardly outrage of a mob of Italian radicals on the dead body of a great king whom they feared when living, finding expression in the timely and vigorous protests of courts, cabinets, governments and people, have driven these prophets into their native obscurity. The Sardinian king may boast that Italy will permit no

interference in the local concerns of the Italian nation, but the status of the Supreme Pontiff is not a local concern of Italy. It is a matter pertaining to the Christian world at large, and there is now no doubt, from the attitude of Germany and Austria, as well as other powers, that however the Court of the Quirinal may threaten and boast, the Supreme Pontiff must be protected from insult, and his present position receive every attention with the view of securing his perfect freedom of action in the government of the church. We have never doubted that the more European statesmen study the position of the Sovereign Pontiff, as a mere subject of the Italian monarchy, that it will be found anomalous and untenable. There can be but one solution of the difficulty, and that is the restoration of the temporal sovereignty of the papacy, and even the most short-sighted can now see that events point very clearly to such a happy result.

THE MORMON QUESTION.

We are happy to notice the growth of a sound and strong public opinion amongst our American neighbors on the subject of Mormonism. This living outrage on humanity, civilization and Christian enlightenment has now assumed such proportions and audacity as to demand immediate and vigorous action for its removal. Mormonism is not only supreme in Utah, but has spread the dark shadow of its influence over Arizona and Idaho. The Mormon leaders have no doubt been making preparations for a conflict with the Federal authorities. They well know that the state of isolation in which their sect so long lived has, by means of the easy method of communication now subsisting between the east and west, forever passed away, and that with it must, unless they possess sufficient strength to resist the government, perish the imperium in imperio they have so long been permitted to maintain. To our mind the national administration has grossly failed in its duty to the American people in so long tolerating an abuse which has brought shame on the republic and disgrace to its christian professions. We can well remember the vehement onslaughts made some years ago on slavery. Orators, pamphleteers, and journalists were then busy in denouncing the iniquities of a system which, during its existence, never wrought the same injury to public morality, national honor and true progress that Mormonism has operated. There was no abuse connected, however remotely, with slavery, that did not receive attention from the earnest advocate of abolition. In season and out of season they kept the question before the public mind till the bulwarks of slavery crumbled to the dust under the assaults of a determined people. It should be so with this question of Mormonism. Everyday its existence isolated adds to its strength and enhances the difficulty that must be encountered in its suppression. It is a menace to national unity; and viewed solely from a political standpoint, should be dealt with in a spirit of firmness untempered by laxity. The Federal government has expended much energy and wasted life and treasure in bootless and unjust wars upon the persecuted Indian tribes of the West, but has yet done nothing to bring into subjection a class of men whose principles, tenets and practices are in direct and open contradiction of its authority. The Indian has been slaughtered, in some instances whole tribes have been almost exterminated, because the villainy of mercenary agents drove him to arms; the Mormon, on the other hand, openly defying the laws of the country, has not only not been interfered with, but, by a criminal remissness, encouraged to persist in his nefarious course. It now appears, however, and we are glad indeed to note the fact, that the government intends to deal with Mormons in a spirit of rigor it has not yet exercised. There will of course be a struggle on the part of the Mormons to maintain their anomalous and unpatriotic position, but the spirit of the American people once aroused will render the contest short, sharp and decisive. The friends of the American republic everywhere will gladly hail its deliverance from the disgrace and injury of the Mormon system.

WIDDOWS.

We call the attention of our readers to a remarkable article regarding the fellow Widdows, from the Toronto National, which we publish elsewhere in our columns. The National is owned and published by Protestants, and no doubt in this article gives honest expression to the estimate in which Widdows is held by the enlightened Protestants of this country. Catholics have too much self-respect to take any notice of him and his calumnies, but it is no harm to let our readers see what Protestants think of him. The article speaks well for the head and heart of the National.

EDITORIAL NOTES.

In view of the yearly increasing number of pilgrims to the celebrated shrine of "The Thaumaturgus of Canada," *Le Bonne Ste. Anne*, sometimes called *St. Anne of Beaupre*, the Redemptorist Fathers (Belgian Province) in charge of the parish have found it necessary to make lateral extensions to the already large and magnificent church. The churchwardens have accordingly called for tenders, and the expenditure is estimated at about eight thousand dollars.

We are pleased to learn that Mr. Alex. Winchester and family, of Hamilton, was sometime ago received into the Catholic Church by the Very Rev. Father Heenan. They had been previously members of the Presbyterian communion. We congratulate Mr. Winchester on the happy event of his entry into the one true fold. He deserves no little credit for taking this step despite the indignities heaped upon him because of his courage to embrace the Catholic faith.

The following synopsis of the number of ordinations at the Grand Seminary of Montreal lately, goes to prove conclusively that the children of the Green Isle are now, as ever, furnishing their full quota to the service of the Altar.

Tonsure.—Total number, 9, of whom 4 were Irishmen from the United States, 3 do from Canada. Minor Orders.—Total number, 33, of whom 3 were French from Canada, 8 Irish do, 16 Irish from the United States, 6 doubtful nationality. Licentiate.—Total number, 17; of whom 4 were French from Canada, 13 Irish from the United States, and 1 Irish from Canada. Priests.—Total number, 25; of whom 3 were French from Canada, 20 Irish from the United States, and 2 Irish from Canada.

Some few days ago the cable-man told us that the bodies of Hurly, the process-server, and his son, had been found "chained together" in Lough Mask; that was the morning despatch, but that of the same afternoon brought the intelligence that the rumored discovery, including the "chained together" story was "a hoax." Now comes along the following: Dublin, Jan. 27.—"The bodies of Hurly, the process-server, and his son, who disappeared from the neighborhood of Ballinrobe, have been found in Lough Mask in bags sunk by means of stones. The bodies were found near the house of one Carigan, who was arrested on suspicion." Next!

The "Oregonian" says that the Secretary of a Gentle ladies' society in Salt Lake City recently wrote to Mr. Gladstone, directing his attention to the fact that thousands of young English people are annually degraded from their homes to lives of degradation and shame, and asking if the British Government could not in some way interfere. The Premier replied that nothing could be done in the matter, as the young people go voluntarily. It is a remarkable fact that while Mormon missionaries find England a good field, they can do but little in Scotland or Ireland. Scotch Presbyterianism and Irish Catholicism hold the hearts of their subjects against all assaults. The English church is respected, but not loved by the English masses.

Mr. Robinson, of New York, has said some very severe things in the United States Congress about Great Britain. He has called the attention of the American Government to the outrages perpetrated by that great nation on some of her own subjects and the citizens of other countries. A local paper ridicules Mr. Robinson for his course of action. Some few years since Great Britain felt very anxious about the condition of the people in the dominions of the Sultan of Turkey and agitated an armed interference to prevent the cruelties said to be perpetrated by the ruling classes. It seems very reasonable, after all, that other nations should once in a while take a peep into the internal condition of affairs of the country where the raging, roaring lion is wont to perambulate. We may be told that everything is all milk and honey in this particular part of Europe. People who place loyalty above common sense may think so, but the stern facts brought to light of late go to prove that there is, indeed, a very ugly and deep-seated disease affecting the body politic of the mother country. We will not seek Irish testimony on this point. Those who feel interested may read the correspondence sent from Ireland to the Montreal Witness and Globe—papers not proverbial for friendliness to Irishmen—and they will most assuredly be convinced that Mr. Robinson was not far astray in calling the attention of the American Congress to the tyrannical acts of the British Government.

WINDHAM.

The parishioners of this place were greatly delighted on Sunday last, to see once more in their midst the much esteemed and talented young curate, Father McKeown, who had spent the first days of his priesthood among them here. He celebrated Mass and preached in his usual eloquent and learned style.

NASBY ON IRELAND.

The Rev. Petroleum V. Nasby Replies to a Maryland Reverend—Defends the Hibernians at all Points.

Toledo, Ohio, Jan. 1.—Since I have been writing letters from Ireland I have been the happy and unhappy recipient of mail-bags of letters from people of all sorts of opinions, some who know what they are talking about, and a great many more who do not.

"You attribute all the distress among the Irish tenants to English misrule and oppression, and say, not a word against 'popery and whiskey.' I do attribute Irish distress to English misrule and oppression. Whiskey had nothing (comparatively little) to do with it, for the reason that the Irish tenant does not drink (has no money to buy) whiskey.

I am not writing, understand, of the whiskey-drinking Irish in America—they can answer for themselves—but I affirm that there is not on earth a more temperate body of laborers than the Irish in Ireland. They are more temperate than the laborers of Scotland and England.

As to Popery, the Irish tenant contributes but little to the support of his Church, for the very sufficient reason that English landlords do not leave him anything to contribute. The Irish tenant who gives one pound a year to his Church is doing very well indeed.

I know that this matter of Popery would come in sooner or later. Does the reverend gentleman object to an Irishman supporting his Church? It is all the comfort he has in life. Why should not the Irish, poor and wretched as they are, give of their poverty to the Church? Did the reverend gentleman ever object to receiving contributions from one of his flock because of the poverty of the giver? Did he not rather turn over the leaves of (I hope) his well-thumbed Bible, and coming to Mark xii., 42, read:

"And there came a certain poor widow, and she threw in two mites, which made a farthing. And He called unto Him His disciples, and said unto them, Verily I say unto you that this poor widow has cast more in than all they have into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

And did he not uphold this especial widow as an example to stimulate the other poor, and to shame the rich? The reverend gentleman must remember that the Catholic faith is as dear to a Catholic as ours is to us. He must remember that no religious organization can be maintained without money. The Irish peasant gives what he can, all of which is to his credit. The man who goes hungry for his Church's sake is one of its presiding elders of the useful Methodist Church has no business to sneer at. I am a Protestant, and have no sympathy with the Pope or the Church of which he is a head, but I hope never to be so narrow as to sneer at any man's religion, one profession being just as dear and precious to one man as another is to another.

I can understand how the reverend gentleman is living in a "trial country among a well-to-do people, eating of the tender yellow-legged chicken and the delicate biscuit with honey, and sleeping in the best room in the house, with all the comforts of life thrown in, not knowing a thing about the Irish, and presuming Irish priests do the same thing. I wish to Heaven that he could be transferred from the delightful field of labor in which he works for just a month to the parish, say, of the Rev. Father Mullineux, midway between Kemare and Killarney, and compelled to care for the spiritual and temporal needs of a strip of bleak country twenty-five miles long by eighteen wide, in which the entire values of clothing and furniture put together in the whole, outside of the village, would not foot up as much in the reverend gentleman's pocket as the reverend gentleman has to convey him from point to point in his district.

"You have expressed your approval of the Land-League's manifesto, or the no-rent policy, and thus encouraged dishonesty, or the non-payment of debts. You have denounced the new Land Act, the work of the people's party, and the best friends the Irish have, as worthless, and thus encouraged opposition to a liberal government." The rent is not a debt, but an action enforced by bayonets. I only insist upon the British Government doing what the Prussian Government did years ago, giving the people who really own the land the privilege of repurchasing it and repaying for it.

compelled to do what the Prussian sharks were forced to do long ago—viz. permit the people to buy their own land peacefully, and to enjoy the fruits of their own labor.

"Having given your strong and unqualified approval of the Land League and its doings, you may be considered as necessary to the lawlessness and violence that prevail in many parts of Ireland. It is evident that the maiming of landlords, and rent-payers is the legitimate fruit of the Land League. At the same time you condemn the Government for trying to suppress this lawlessness and preserve order and protect life and property."

A dictionary-maker once defined "crab" as "a fish that walks backward." Another said the definition there is a fish and it does not walk backward. There is no lawless or violence in Ireland unless a meeting of citizens to consider their grievances may be considered lawless. There is no shooting of landlords, no maiming of cattle, which is to say there may have been such things done occasionally by maddened and half-crazed men; but the cases are entirely too rare to make them the basis of a general charge. I venture to say there is more violence every year in the district the reverend gentleman presides over than there is all Ireland.

I was four weeks in the disaffected part of the country, and in that time there was not a single case of shooting, maiming, or violence. Whether the absence of shooting is creditable to the Irish or not is a question. The reverend gentleman, were he subjected to the outrage the Irish endure, would do something besides pray for his enemies, I doubt not.

"Let me ask you a few questions. Did you approve of the course of our Government in carrying the South, and sending soldiers into the South to keep peace after the War was over? Did you approve the acts of the California authorities in putting Denis Kearney into the penitentiary?" Certainly I approved of sending troops into the South. It was necessary for the protection of citizens, which the Government was bound to do. There was lawlessness and outrage there, but there is none in Ireland which calls for fifty thousand troops. The troops in Ireland are not employed to prevent outrage—they are used to collect rents which are fraudulently evaded, to throw women and children out into the mud, and to back up oppression the equal to which the world never saw, to prevent peaceful assemblages of citizens, to suppress newspapers, to do everything in short, that a brutal tyranny impelled by the most insatiable greed can find for armed men without conscience or feeling to do. And most certainly I approved of the imprisonment of Denis Kearney. He was habitually violating the laws of the State of California. He was arrested by the proper authorities on a properly made charge, was regularly tried and convicted. In Ireland they don't do it that way. As in Russia, a file of soldiers arrest you, you are thrown into jail, the habeas corpus is suspended, you have no trial, but lay there till the Home Secretary chooses to release you.

"This work of saying to a farmer: 'We will pay no rent, and if you do we will shoot you and shoot those who attempt to work for you' is Molly-Maguireism in Ireland, as shooting those miners in Pennsylvania, and deserves the same punishment." English papers! Nothing of the sort occurs in Ireland. Forty thousand Irish tenants have applied for the benefit of the Land Act, and not one of them has been molested. The Land League uses moral, not physical, force.

"It is no wonder that you are suspected of being bought over. The Land League has plenty of money for such purposes. Indeed, there has been money enough collected for Ireland at one time and another to have brought multitudes of the tenant-farmers to this land of abundance, and to have placed those left behind in comfortable circumstances, if it had been properly applied."

The insinuation that I have been "bought" by the Land League is entirely unworthy of a minister of the Gospel, one of whose chief virtues should be charity. How would you like it if I should say to you, my dear sir, that you were preaching the Gospel solely for the fat salary you receive and the solid creature comforts your position gives you? What kind of men have you been in the habit of associating with, anyhow? Do you remember any of the old abolitionists who are now reveling in wealth? If a man is in the market to be bought where would he go—to the naked Irish, or the rich English? As to the money of the Land League, how much have they collected? What use have they put it to? And as to bringing over the Irish, suppose the Irish don't want to come! Have they no rights in their own country? Would you leave your delightful parsonage, your easy life, and your favorite field of labor at any man's bidding? You left England because you desired to—would you have emigrated at some one else's command? Why can't you be bought enough to give the Irish the same rights you claim for yourself? The same Creator made them that made you, and you hold your life by no other tenure than they. They are Papists, and so are a great many millions more of people, but I wouldn't were I in your place starve, shoot, and imprison, and hang on that account. The world is too full for that. On the contrary, you ought to help them up, and see that they have the means to make a good living, and then you ought to go to Ireland and convert them to our religion. And you ought to go quickly, for if England keeps on a little while Ireland will not be a field for missionary enterprise. There will be none left to convert.

REV. P. V. NASBY. The Currier de Bruxelles says that the total value of the property belonging to Catholic foundations in Belgium since 1864, to the profit of the State or of anti-Christian education, is not 13,000,000 francs, as represented by certain journals, but no less than 18,750,000 francs, according to the estimate formed by M. Tackx, member for Contrai, who has made a special study of the question.

THE CREATURE WIDDOWS.

A creature called Widdows is perambulating up and down the country earning a living by the miserable trade of assisting the religious feelers of the community irrespective of sect. This creature was at one time in a Roman Catholic seminary. His conduct was such as to place him far beneath the brutes. For his crime he committed this creature was arraigned in a court of justice, convicted, sentenced, and spent a term in the Central Prison. It was quite in keeping with the character of the wretch that on regaining his liberty he slined with the foul tongue, which is invariably to be found in a foul body, fell upon those who befriended him until he proved unworthy of their consideration, and who did not drag him into the light until their duty to the public overcame their commendable reluctance to shock the community. The Roman Catholics did their duty, and the creature took a service to the public for a persecution of apostate and showed how richly he deserved the punishment meted out to him by making sport of the holy things of the faith of which he was such a many professor. His career has, ever since, manifested a shame to the community which have tolerated his presence. Many and many a time he has wormed himself into the good graces of confiding fanatics who have treated him well until they found out what was the character of the creature. Then, we are glad to say, even the most bigoted of the fanatics who would go wild with joy to see the destruction of the Roman Catholic faith, have had too much respect to tolerate the presence of this creature. We are at a loss to understand how his creature had not before this been quietly extinguished unless it be that under a mistaken idea of liberty of speech people have tolerated his noisome presence and welcomed his departure. To talk of liberty of speech in a law case about a creature of speech, not liberty, is the term that must be applied to his public appearances. There is nothing of the open and generous foe about this creature; malignant hate is his spirit; unblinking lying is his weapon. He has respect for no man, for no opinions. He despises in his heart those who give him countenance just as heartily as he hates the religious body from which he is an apostate. He condemns, ridicules and burlesques those religious observances and symbols which are dear to all Roman Catholics, and concerning which no Protestant, worthy of the name, would say an offensive word. The Roman Catholic of Ontario are good citizens and good neighbors, because they are, as a body, good men. They claim and exercise the rights of citizens, just as we Protestants do. They are entitled to be protected in the sanctity of their beliefs by the voice of public opinion when the arm of the law is powerless or unwilling to defend them. It is true that such a creature as Widdows can do them little harm, and his absence would be desired than even the faintest suspicion of his approbation; yet in every community there are many of those who not knowing themselves, are apt to give credence to what they may hear, especially if it be directed against a sect with whose belief they are ignorant, and the ground of whose faith they are incapable of understanding. It is to warn such unthinking people that prominence is here given to a creature who is beneath the contempt of all honest men, and with whom the bandits of society ought to have sufficient respect left to refuse to associate. Moral leprosy is one of the worst diseases that can fasten on to any community; it is the mission of this wretch to infect all who come in contact with him. He charges a fee so to keep a rotten soul and pestiferous body together. The price at which he sells his shame enables him to prosecute his infamous calling as a propagator of moral leprosy. —Toronto National.

GOOD COUNSEL.

There is a painful evidence, says "Donahue's Magazine," that a considerable portion of the younger generation of Ireland has been impressed with the utterly false notion that they must break company with their ecclesiastical leaders in the present crisis of the Land League, and would be idle to deny that the No-Rent manifesto received with far greater enthusiasm than its condemnation, even by so tried and popular a patriot as Archbishop Croke. The specious argument for the manifesto, until they found out the abject of the League, T. P. O'Connor, is that it is akin to, if not identical with the manifesto of the American Revolutionary patriots, "No taxation without representation."

"The Irish," says Mr. O'Connor, "put the same idea into 'No constitutional liberty, no rent.' What right to rent have landlords who have been a hundred-fold overpaid? Why should a people pay rent in a land which is practically without the habeas corpus, without law, and without due protection of personal and political rights?" The comparison, however, fails, if only in this, that Ireland cannot back up this manifesto with arms. Seven centuries, one would suppose, would have convinced Irishmen that England would sacrifice her last penny sooner than let Ireland go. It would be the dismemberment of the empire; at least, that is the tradition of every English statesman, from Burleigh to Gladstone. For good or for evil, Ireland will continue a dependency of Great Britain, if only by the force of geographical position; for, whether free or not, she must depend largely on England.

Every element that could weaken and disorganize the people of Ireland has been employed; and who, at all familiar with her history, can deny that it has been employed successfully. Religious feuds are sedulously cultivated; and it may be broadly stated that Ireland is the only country to-day in which religious intolerance, in its ignoble form exists. The Methodist Bishop of Philadelphia, in a recent address, stated that no good Irish Protestant would or could ever be reconciled to do with the Land League. He intimated that the very first act of a national government in Ireland would be the extermination of Protestants, after the confiscation of their goods. He only echoed the more than general opinion of Protestants throughout Great Britain and the United States. If England needed a million of men for her armies, she could get them all in Ireland to-morrow, if necessary.

But if a man ventures to proclaim these manifest truths, he is met with a howl from unthinking, and, in point of fact, unsafe leaders of Irish opinion. There is no much more union in Ireland now than at any time in the past fifty years. In spite of feval orators, the people have no wish to rush to arms, no desire to keep up this interminable and useless cry of an Irish Republic. A nation that has gone through so terrible an experience as famine, followed by the prolonged excitement of the Land League, and now hurried and driven to the Committee, needs of all things, rest. To lash Irishmen with the scorpions of their wrongs, to bully them into measures which no earthly power can make successful, and, worst of all, to deprive them of the consolations of their faith, by dissuading them from their hopes and priests, is to engage in a work from which not only a sensitive but a merely logical mind recoils.

Yet this is the work in which fully one half of the Irish-American press is engaged. The most injudicious counsel is given, without a thought as to ulterior consequences. Vain promises of immediate assistance from America are recklessly made; a tone of wild and immoderate hatred, open defiance, not of law, simply, but of the plain distinction between right and wrong, and frank expressions of the deepest passions of men, characterize a press which claims distinctly to mirror the hopes, thoughts and inventions of the Irish people. In spite of British prohibition and vigilance, these firebrands reach Ireland frequently, in the shape of scraps of letters, and seem to the people at large, singular, prophetic of future freedom, and sanctioned by all America. It is cruel, it is unjust to the people of Ireland, to treat them as the witches did Macbeth, in whispering the word of promise in their ear, with the certainty that it will be broken to their hope.

Were we only an indifferent spectator of the condition of Ireland, we should incline, simply on logical grounds, to pay deep heed to the views, injunctions and prohibitions of the Irish Bishops. These men, both by office and immemorial tradition, represent the true government of Ireland, a thousand times better founded than that of the League. Why should they not be the best friends of the people? If not in human and politic grounds, it is in their interest to keep with the people, nor would they do anything in a reckless, off-hand way, which would lessen their influence. It is not at all probable that obscure writers, an ocean across from them, know more about Ireland and her best interests than do the Irish Bishops, bound by the Divine law, as well as the natural law, to promote her welfare and secure her happiness.

It was a saying of Talleyrand that his success in diplomacy resulted from his having been trained as a cleric. The greatest man in statesmanship are those of ecclesiastics. Who would be the safest leader—men whose very profession is training in the elements of human government—or a number of impulsive, hot-headed men, whose very triumphs (which seemed to have

turned their heads) have probably resulted from the sagacity of unknown priests, or some apparently indifferent or hostile Bishop? No greater misfortune could happen the League than to disassociate it from the clergy, not simply because they are clergy, but because they are the men whose advocacy is necessary for the success of any cause that is good and just. All the diplomacy of the Vatican and all the speeches of Pius IX. able as they were, did not affect the German government so powerfully as the steadfastness with which the people stood by Bishop and priest, and showed a power which brought to its knees a more unscrupulous tyranny than England. Don't forsake the League, don't force the retirement from the League of the clergy of Ireland, if only on politic grounds.

FRENCH SETTLEMENT AND ZURICH MISSION.

On Tuesday and Wednesday of last week the venerated Vicar General of the diocese, Monsignor Bruyere, accompanied by Father Tierman, chancellor of the Diocese visited the two missions of Zurich and the French settlement, for the purpose of blessing two beautiful bells, which have been procured for the churches of these missions. The imposing ceremony of the blessing of the bells was performed by Monsignor Bruyere, assisted by Father Moran, pastor of the mission, and Rev. Father Tierman. Immediately before the ceremony, Right Rev. Monsignor Bruyere briefly but lucidly explained the nature of the blessing he was about to perform, and the reason why the bells were blessed that were used in the service of God's worship. He addressed the congregation in French and Father Tierman preached on each occasion in English; in Zurich on the Presence of God, and impressing upon the people that whilst God is present everywhere, the soul of this bell would remind them of His Eucharistical presence on the altar, to which he invited them to partake frequently of the banquet of the strong. In the French settlement he spoke on prayer, and it is needless to say that both his subjects were treated with his usual eloquence andunction.

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The Late Mr. John L. ne, Senr.

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Mr. Thomas Mooney, one of the yardmen of the Great Western Railway at this station, while endeavoring to jump off the pony engine at an early hour on Wednesday morning, in order to turn a switch near the Clarence street crossing, accidentally slipped on the eye-surface and one of the wheels of the engine ran over his leg near the thigh, crushing it terribly. He was subsequently attended by Dr. C. S. Moore, who had him removed to the Hospital for treatment. Between 7 and 8 o'clock in the evening, after suffering excruciating pain, poor Mooney breathed his last. He was unmarried, and had been in the employ of the Company for fourteen or fifteen years, and was a steady and reliable man.

A serious accident happened to a servant girl named Catherine Murray at Mr. O'Connor's Dominion Hotel on Thursday morning. The pipes used for conveying the hot water through the hotel became frozen and when the fire was lit in the furnace an explosion took place scattering the furnace into a thousand fragments and demolishing the inside of the kitchen. The girl happened to be standing in front of the furnace and received the full force of the explosion. Her clothes were burned to a crisp and she was badly burned about the head and face and it is thought her eyesight has been de-

stroyed. Dr. Moore was called in and did everything to alleviate her sufferings, and is hopeful of her speedy and ultimate recovery.

THE GOD WE HAVE TO DEAL WITH.

Father Father. In the spiritual life there are two people at work—God and ourselves, and who works most? God, who can do it? Spiritual life is an estimating thing, at their true price, weighing them by their true weights, measuring them in just measures, and numbering them in right order are the characters of God, that is, they depend on it, and on Him. Hence arises the indispensable necessity of a right view of God.

1. One of the devil's chief arts is to give us wrong thoughts, hard thoughts, or too easy thoughts of God. 2. Our adequate idea of God almost involves our future life, and even the success of our eternity. 3. Intense reverence for God is the best augury for our new beginnings.

Now let us see how God deals with us in our beginnings. 1. He is content with very little if that little comes from the heart. Dear St. Francis of Sales said one day, in that nice way in which he used to say things—"God is content with little, for He knows we have not much to give." 2. He is ready to wait on our time—our prayer, our penances, and our resolutions. 3. He rewards minutely—on the whole He makes more of little things than we do ourselves. 4. He causes our past merits to revive and does not revive our demerits. 5. He makes immense allowances; using His inexhaustible wisdom—all through the Bible, God is on the side of leniency, man on the side of strictness—example of the woman taken in adultery. 6. He is more anxious for our salvation than we are ourselves. Such that wonderful truth.

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The Little Quakeress.

BY HIPPLE. Brown-eyed Ruth, the Quaker's daughter, In her dress of simple gray...

THE CHARM OF MODESTY.

A thousand charms are sought in the social world, and to acquire accomplishments is regarded by the majority as the crowning object of a finished education.

We know how universal the homage accorded to this great artist, and how during the way he exerts over the minds of men.

Modesty is to merit what shade is to a fine picture; it reveals and enhances each beautiful feature, and well does this trait become the brow of youth.

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PUNISHMENT OF BLASPHEMY.

Some Notable Cases Worth Remembering - God's Wrath.

The Semaine Religieuse, of Arras, mentions two striking facts of the judgments of Heaven upon blasphemers, showing that at times outrageous impiety is punished by divine justice even in this world.

On Holy Thursday thirteen young persons (most of them English) met in a tavern and had a banquet meant as a burlesque on the Last Supper.

The Good Friday scandal also met with its punishment. M. Denay, a young man, the owner of a fishing station and a member of the Municipal Council of Boulogne, and received as a Freemason a short time previous, had been invited to the Good Friday banquet.

The Paris correspondent of the Catholic Times contributes three more instances of evidence of Divine Providence: At Mont d'Or, in Auvergne, a woman and her daughter kept a book and newspaper shop.

At Neuville sous Carole, in the Diocese of Amiens, two municipal councillors impudently interfered with the Catholics were about to raise a cross in their cemetery.

The man Wouters, the Lille locksmith, who broke open the doors of the Bolsentorists, has at length committed suicide.

Speaking of education among the Irish, James Redpath concludes: The result of these different agencies is that the rising generation of Irishmen are not only as patriotic as their ancestors were, but they are self-restrained also, no longer, as in O'Connell's time, depending on their leaders for guidance, but as capable of guiding themselves, in the best emergency, as the people of the United States.

To Consumptives.

Reader, can you believe that the creator afflicts one-third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's Golden Medical Discovery cured hundreds of cases of Consumption, and men are living to-day healthy, robust men—whom physicians pronounced incurable, because one lung had almost gone.

That Little Hatchet. "Come here, George Washington, you black ape," exclaimed Rev. Amintah Bledsoe, of the Austin Blue Light Colored Tabernacle, to a Sunday-school scholar who just removed a big wad of something or other from his mouth.

One of the teachers in the public schools actually received the other day an excuse unique in its way, and written in behalf of a delinquent pupil by the father. No teacher could hold such an excuse not valid, even under the requirements of the new code of the Board of Education.

MR. TEACHER: Dot boy of nine was absent one day because he was sick. He got very hot in his neck and he was very sore. He was very sore. He was very sore. He was very sore.

Dispepsia and Debility, A Severe Case. I was severely afflicted with general debility caused by over-exertion in working when I was very young and to do so, because so nervous and debilitated that I was finally obliged to give up work and devote myself entirely to rest.

In cases of Chronic disease which doctors have failed to cure, BURBROCK BLOOD BITTERS has achieved a most triumphant success. All diseases of the Blood, Liver and Kidneys, Scrofula, Dyspepsia, Nervous Debility, Rheumatism, Piles, Female Complaints and all forms of lost Vitality are promptly cured by this great renovating Tonic.

Why become a suffering martyr to Headache, when BURBROCK BLOOD BITTERS will surely cure the cause of all varieties of either Sick or Nervous Headache, cleanse the System, regulate Secretions, relieve Constipation of the Bowels, purify the Blood, renovate the Liver and tone up the Nervous System, and distressing headache will be unknown? Sample Bottles 10 cents, Large Bottles \$1.00.

The Dublin Evening Mail, in an article entitled "The wish was father to the thought" states that if rumor speaks truth one of the legal sub-commissioners delivered himself of the following in a railway carriage: "Thank God, we have brought the landlords to their knees."

Henry Clement, Almonte, writes:—For a long time I was troubled with Chronic Rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit until a gentleman who was cured of Rheumatism by Dr. Thomas' Electric Oil told me about it.

Real to Them.

A writer of a story which takes hold of the popular heart must himself be sympathetic; for it is as true in writing as in speaking that he who would move others to tears must first weep himself.

A friend met Thackeray while he was writing "The Newcomes" one noon, just as he was coming out of his house. Seeing that the novelist's eyes were red as if he had been weeping, he asked: "What's the matter, my dear fellow? Have you lost a relative?"

Charles Dickens used to say that his characters became real persons to him while he was creating them. He laughed at their pranks and wept over their misfortunes. It was long before he could bring himself to kill "Little Paul," in "Dombey and Son," though he knew he must.

Yellow as a Guinea. The complexion, in a case of unchilled liver complaint, maintaining in pallor, is literally "yellow as a guinea." It has this appearance because the bile, which enables the bowels to act, is directed from its proper course into the blood.

After supper at a Ball. He without joking, said: I do adore you. When I look at you there is such a commotion in my breast! She: And in mine, too, Henri; it must be the lobster salad.

Consumption Cured. SINCE 1870 Dr. Sherar has each year sent from his office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work has been so large that it is impossible to detail.

By Universal Accord, AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them to be the best and most effectual purgative.

STAMMERING The Canadian Institute for the Cure of Stammering and all forms of Impediment of Speech, heard of the London Institute, and has been cured at this Institute during the past three years. For circulars and testimonials address: STAMMERING ASSOCIATION, JOHN ST., LONDON, ONT.

I have been troubled for a number of years with a very disagreeable impediment in speech. I heard of the London Institute, and after considerable investigation I concluded to try it. The treatment proved to be all I could wish, and I found myself improving from the first day; in a very short time my speech was perfectly free, and I was enabled to speak in public as well as private without any impediment. It is now four months since I left the Institute, and I am certain now that the cure is permanent.

DR. JACOB'S OIL. THE GREAT GERMAN REMEDY FOR RHEUMATISM. Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

LOCAL NOTICES. R. S. MURRAY & Co. are prepared to fit up churches, public buildings, hotels and private residences with Brussels, Whittan, velvet, tapestry, three-ply Kidderminster and Dutch carpets, India and China matting, English oil cloth, cut to fit rooms: American and Canadian oil cloth. French, English and German lace curtains always on hand.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

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CHEAP BOOKS. Allen's Dream and other stories... 25c. Crucifix of Baden and other stories... 25c. Fleurance, by Madam Craven... 25c. The Trowel or the Cross and other stories... 25c.

ATONAL PILLS. Highly recommended for Biliousness, Headache, Indigestion, Flatulence, Constipation, Loss of Appetite, Jaundice, Heartburn, Memory, Sour Stomach, Liver Complaint, Rheumatism, Gout, Gravel, Sciatica, Bile, Bowels or Kidneys. They are safe, mild and thorough in their action. Price 65c per bottle.

RUPTURE. Cure without an operation or the injury to the system. Office 211 Broadway, New York. His book, with Photographic likenesses of fat cases before and after cure, mailed for 10 cents. Jan 18-19.

LONDON COMMERCIAL COLLEGE. THE GREAT BUSINESS UNIVERSITY OF BRITISH AMERICA. \$35-SCHOLARSHIPS-\$35. For full Commercial Course, time unlimited, entailing the holder a thorough instruction in the Academic, Ordinary, Commercial and Business University Departments cost \$35.

MAILS AS UNDER. Great Western Railway, Gougeon, By Railway P.O. for all places and parcels. Boston, Eastern States, etc. \$50 100 .. 1 00 00

THE SADEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Cingalese Hair Restorer becomes more general.

ATONAL PILLS. Highly recommended for Biliousness, Headache, Indigestion, Flatulence, Constipation, Loss of Appetite, Jaundice, Heartburn, Memory, Sour Stomach, Liver Complaint, Rheumatism, Gout, Gravel, Sciatica, Bile, Bowels or Kidneys. They are safe, mild and thorough in their action. Price 65c per bottle.

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LATEST BY TELEGRAPH.

Ireland.
Dublin, Jan. 23.—Cleere's magazine at Limerick was broken into last night and 6,000 pounds of dynamite stolen from it by persons unknown.

Dublin, Jan. 23.—At the Munster Assizes to-day the outlaw leader, Connell, appeared as Queen's evidence against James and Jeremiah Twobig, charged with attacking Mrs. Fitzgerald's house.

A Dublin despatch says that Dillon is very ill.
Cork, Jan. 24.—During the trial of the Twobig brothers, sentenced to penal servitude yesterday, Connell testified that he would never have turned informer, but he was informed on by some one who swore to the same oath of fidelity to the Irish Republic as himself.

Dublin, Jan. 24.—The Lord Lieutenant has refused to permit the presentation of the freedom of the city to Parnell and Dillon within the jail.
Cork, Jan. 25.—Five members of the Connell gang have been sentenced to from one to two years' imprisonment each.

London, Jan. 25.—The Home Office conference of Great Britain has ceased to exist, being completely merged in the Land League.
At a weekly meeting of the Ladies Land League, Miss Reynolds, recently released from imprisonment, presided.

Great Britain.
Children's defence of his administration of the army, and Lord Lytton's extremely angry speech at Woodstock directed against Gladstone, have attracted public attention in London.

Germany.
The speech of Bismarck in the Reichstag yesterday created great excitement. It was an emphatic reassertion of the doctrine of the Imperial rescript as to the relations between the Prussian King and people, a direct challenge to the Reichstag, and very aggressive in tone.

France.
Paris, Jan. 26.—The Chamber of Deputies by 304 to 107 rejected the Government bill for the revision of the Constitution, including the provision of the Senate de la Loi.
Paris, Jan. 26.—The President has sent for De Freycinet and Leon Say.

United States.
The jury in the Spuyten-Clayville inquest have rendered a verdict that George Melius, brakeman; G. Hamilton, conductor; Frank Barry, engineer, and J. M. Lawrence, Superintendent N. Y. C. & H. R. R., are responsible for the loss of life—the first named being guilty of willful and culpable neglect.

Canadian.
Halifax, Jan. 23.—The tug H. P. Farrington, belonging to Cornell's Tow Line, was blown up to-night while lying at the dock. The crew, seven men in all, were on board at the time.

Express struck her. She is very seriously injured. No hopes are entertained for her recovery, her skull being fractured, her leg broken, and shoulder and ribs dislocated.
Stratford, Jan. 25.—A man named Neil White was talking across the Grand Trunk crossing to-day, when an engine struck and killed him. He was terribly mangled.

C. M. B. A. NOTES.

To the officers and members of the C. M. B. A.—I find that some of our Branches are slow in remitting on assessment, and on investigating the cause, I find they misinterpret the law on this matter.

Resolution of Condolence.
Resolved, That we the members of the Catholic Mutual Benefit Association have heard with deep regret that our worthy Brother, Napoleon Gervais has suffered a severe affliction in the death of his beloved wife, and that the Branch sincerely sympathizes with him and his family in their hour of affliction.

Taking the Black Veil.
An Interesting Ceremony.
A very solemn and interesting religious ceremony took place in the beautiful chapel of the Sisters of Charity, Quebec, at an early hour on Thursday morning, in presence of a considerable congregation.

A Tribute of Respect—Visit of Bishop Cleary.
A very interesting service took place at St. Mary's church, Lindsay, on Thursday morning last, the occasion being the celebration of a requiem high mass to the memory of John Fleming, who died at Watford, Ireland, some four weeks ago.

Dear Sir and Brother.—Hearing that you are about to leave this, the home of your childhood, and take up your residence in a distant city in the neighboring republic, we, the officers and members of Branch No. 10 of the Catholic Mutual Benevolent Association, take much pleasure on this occasion to express to you our high admiration for the very faithful services you have rendered us, and for the kind disposition and brotherly feelings you have always evinced towards us.

It is therefore with feelings of pleasure and regret that we greet you on this occasion, and though time and distance may part us, we are fully satisfied you will always remember your associates of Branch No. 10 of the Catholic Mutual Benevolent Association, and as a slight token of our esteem for you we pray you to accept this emblem, which we know you will always hold dear as the future connecting link of friendship and brotherly love between you and us.

Now, in conclusion, we wish to say adieu to you as a member of Branch No. 10, and wish you and Mrs. Tuite in your new home, health, happiness and prosperity.

On Sunday, the 29th ult., Misses Maggie and Aggie Cantillon and Miss Mary Ann Quinlan, of Brantford, took a prominent part in the choir of St. Stephen's Church, Cayuga.

A CANADIAN LAW BOOK.

A Manual of Practical Conveyancing. By D. A. O'Sullivan, LL.B., of Osgoode Hall, Barrister-at-Law. Toronto: Carswell & Co., 1892.
The author of the above treatise is already well-known to the public by his "Manual of Government in Canada," which has been adopted by the law society as one of the text books for students, and which has already become a standard authority.

It is more particularly adapted for the use of the student or young practitioner. The first 250 pages treat of the law affecting the transfer of real and personal property, including agreements, sales of land, leases, mortgages, wills, etc.

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THE AMERICAN POPULAR DICTIONARY, \$1.00

This useful and complete dictionary is a complete library and is sold at a very low price. It contains all the words and phrases used in the English language, and is a valuable reference work for all who read or write.

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- 11. Love Among the Ruins. 12. The Soldier's Heart. 13. The Soldier's Tears. 14. The Soldier's Blood. 15. The Soldier's Soul. 16. The Soldier's Spirit. 17. The Soldier's Fate. 18. The Soldier's End. 19. The Soldier's Rest. 20. The Soldier's Peace.

CHRISTMAS PRESENTS. GREAT REDUCTION IN PRICES. REID'S CRYSTAL HALL. 2,500 Motto Cups and Saucers from 25c. upwards. 3,000 Motto Mugs for Children from 10c. upwards. 1,500 Pairs Vases from 20c. upwards. China Tea Sets. Dinner Sets. Toilet Sets. Dessert Sets. Fancy Figures. Bronze Figures. Glassware. Clocks. Plated Ware. All Reduced in Price, and in the Greatest Variety at the

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MENEELY BELL FOUNDRY. TEACHER WANTED. TEACHER WANTED, for Sep. S. No. 10. Rev. Williams, a small easy Rec. joining the Parish Church and P. O. Applicants state salary as cheap as possible. T. C. MCINTYRE, Sec. Burnham, P. O., Ont.